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A System of Dogmatics

OUTLINE NOTES

BASED ON LUTHARDT AND KRAUTH

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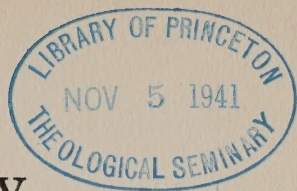
BY

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at Maywood, Ill.

Chicago

Wartburg Publishing House



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or

The Doctrine of the Work of Christ

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Lutheran Literature

THE FOLLOWING PAGES ARE DEDICATED
TO THE MEMORY OF
MR. FREDERICK WEYERHAEUSER
IN REMEMBRANCE OF THE FRIENDSHIP
AND HAPPY ASSOCIATIONS
OF THE
PAST THIRTY YEARS.

PREFACE.

Of the many topics discussed in this volume, there are two which have engaged the especial attention of the writer during the last thirty years. The first is the *Scripture Doctrine of the Atonement*. Since the first edition of my abridgement of Oehler's *Biblical Theology of the Old Testament*, in 1886, the subject has engaged my studies in all my lectures both on the Old Testament and on the New Testament, stimulated especially by Von Hofmann's *Schriftbeweis*, and the peculiar teachings of *Ritschl*, and five times have the result of my studies been rewritten, and every passage both in the Old and the New Testament, bearing upon this topic, has been repeatedly examined. I am convinced that the *Vicarious Atonement* is not only distinctly and most positively taught in the New Testament, but that it lies at the basis of the teaching of sacrifice and of all the prophetic passages in the whole of the Old Testament.

The second subject, upon which the Lutheran Church lays so much stress is the *Descensus into Hell*. Five separate times has this subject been rewritten in different works of mine, in different editions of my *New Testament Theology*, and in two different editions of my *Commentary on the General Epistles*, and finally in this work.

The fundamental doctrine of Christianity is the doctrine of a Mediator between God and man. This Mediator is the Lord Jesus Christ, who executes, in His mediatorial character the office of a prophet, of a priest and of

a king. As Christ is the end and fulness of prophecy, all priesthood and sacrifice find their consummation and fulfilment in Him who is Himself the true High Priest and the true Sacrifice.

The grand conception of Christ's exaltation is unfolded in the four articles of Christian dogma, the Descent into Hell, the Resurrection, the Ascension, and the Sitting at the Right Hand of God. The entire series of Old Testament prophecies regarding a Triumphant Messiah is fulfilled in this Exaltation of Christ. These prophecies constitute an antithesis to those describing a Suffering Messiah.

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen". (Rev. 7: 12.)

R. F. WEIDNER.

Easter, 1914.

CHICAGO LUTHERAN THEOLOGICAL SEMINARY,
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THE DOCTRINE OF THE WORK OF CHRIST.

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SOTERIOLOGY,

OR

THE DOCTRINE OF THE WORK OF CHRIST.

INTRODUCTION.

1. Dogmatics, or the system of Christian Doctrine, may be treated under eight chief heads:

1. Introduction or Prolegomena,¹ including
 - 1) The Definition o Dogmatics;
 - 2) The Contents o Dogmatics;
 - 3) The Method of Dogmatics;
 - 4) The History of Dogmatics;
2. The Doctrine of God,² including
 - 1) The Treatment of the Doctrine of God in Dogmatics;
 - 2) The Natural Revelation of God and its limits;
 - 3) The so-called Proofs of the Existence of God;
 - 4) The Supernatural Revelation of God;
 - 5) The necessity, possibility and actuality of Supernatural Revelation;
 - 6) God as the Absolute Personality;
 - 7) God as Holy Love;

¹ See my **Introduction to Dogmatic Theology**. Second revised edition. Pages, 287. Chicago, 1895.

² See my **Theologia, or The Doctrine of God**. Pages, 114. Chicago, 1902.

- 8) The Doctrine of the Divine Attributes;
- 9) The Scripture Doctrine of the Trinity;
- 10) The Church Doctrine of the Trinity;
- 11) The Doctrine of Predestination;
- 12) The Doctrine of Creation;
- 13) The Doctrine of Providence;
- 14) The Doctrine of Miracles;
- 15) The Doctrine of Angels;
- 16) The Doctrine concerning Satan;
3. The Doctrine of Man,³ including
 - 1) Man;
 - 2) The Original Condition of Man;
 - 3) The Fall;
 - 4) Original Sin;
 - 5) Essential Character of Sin;
 - 6) Sins of Act;
 - 7) Doctrine of Free Will;
4. The Doctrine of the Person of Christ,⁴ including
 - 1) The Historical Preparation for Salvation;
 - 2) The Postulate of the Divine-Human Mediator;
 - 3) The Reality and Integrity of the Two Natures of Christ;
 - 4) The God-Man;
 - 5) The Doctrine of the Dogmaticians concerning the God-Man;
 - 6) The Humiliation of Christ;
 - 7) The Modern Development of the Christological Dogma;

³ See my **Doctrine of Man**. Pages, 216. Chicago, 1912.

⁴ See my **Christology, or The Doctrine of The Person of Christ**. Pages, 222. Chicago, 1913.

5. The Doctrine of the Work of Christ;⁵
6. The Doctrine of the Work of the Holy Spirit;
7. The Doctrine concerning the Church, including
 - 1) The Doctrine of the Church;⁶
 - 2) The Doctrine of Holy Scripture;
 - 3) The Doctrine of Holy Baptism;
 - 4) The Doctrine of the Lord's Supper;
 - 5) The Doctrine of the Holy Ministry;⁷
8. The Doctrine of the Last Things.

2. Soteriology, or The Doctrine of the Work of Christ, may be discussed under the following five chapters:

1. The Mediatorial Office of Christ;
2. The Prophetic Office;
3. The Scripture Doctrine of the Atonement;
4. The Church Doctrine of the Atonement;
5. The Regal Office.

⁵ See this present work.

⁶ See my **Ecclesiologia, or The Doctrine of The Church**. Pages, 120. Chicago, 1903.

⁷ See my **Doctrine of The Ministry**. Pages, 148. Chicago, 1907.

I. THE MEDIATORIAL OFFICE OF CHRIST.

3. With the divine-human person of Jesus Christ corresponds His mediatorial work which is consummated in the three-fold activity of His office as Prophet, High-Priest, and King. As Prophet He testified to salvation in His Word, and actualized that salvation in His atoning sacrifice as High-Priest, and He applies it in His Kingdom, as King.

1. Jesus as Mediator.

4. Jesus is the Mediator, "for there is one God, one mediator also between God and man, himself man, Christ Jesus, who gave himself a ransom for all" (1 Tim. 2: 5, 6).

It is His to restore the fellowship between God and sinful man. The execution of this work is His office. He is the mediator of the new Covenant in virtue of His testimony, in virtue of His atonement, and in virtue of the establishment of a Kingdom whose everlasting King and Head He is.

5. The entrance upon His mediatorial work *officially* took place at His baptism (Matt. 3: 13—17; Mark 1: 9—11; Luke 3: 21, 22), when God anointed Him with the Holy Ghost and with power (Acts 10: 38), and qualified Him for the activity that was in keeping with His calling. The Spirit with which He was anointed on the occasion of His baptism shows Him what He has to do as the Messiah, and gives Him the power to accomplish it.

6. *Gerhard*: "The office of Christ consists in the work of mediation between God and man, which is the end of the incarnation" (1 Tim. 2: 5).

7. The Lutheran Church lays great stress on the fact that Christ is mediator according to both natures. Against the erroneous view of Osiander (d. 1554), who taught that Christ is our righteousness only according to the divine nature, and in opposition to the Romanists who asserted that Christ is our righteousness before God only according to the human nature, the *Formula of Concord* (Epit. Art. 3, 3) explicitly says: "Against both these errors we unanimously teach and confess that Christ is our righteousness, neither according to the divine nature alone, nor according to the human nature alone, but according to both natures of the Person of Christ".

8. *Quenstedt*: "In each nature, with each and through each, He perfectly acquired and now perfectly applies all things needful to human salvation. Each nature concurs in the mediatorial work, not confusedly, but distinctly, with the properties of each remaining unimpaired, yet not separately, but with the fellowship of the other".

2. The Three-Fold Office.

9. The office of Christ as Mediator may be viewed under the three-fold division of Prophet, Priest, and King. Some would describe the office as two-fold, that of a Priest and King, maintaining that the priest's office is not only to sacrifice, pray, intercede, and bless, but also to teach,—which is a work which others refer to His office as a prophet. Yet, most theologians retain the three-fold distinction.

The triple division of our Lord's office corresponds to the three-fold vocation of man on earth. Christ is a Prophet because man is called to be taught of God. Christ is a Priest because man is called to be reconciled

with God. Christ is a King because man is called to be the obedient, happy subject of the rule of God.

The triple division is also a fulfilment of the prophecies of the Old Testament. Christ is the *Prophet*,—"Jehovah thy God will raise up with thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18: 15); Christ is the *Priest*,—"Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Ps. 110: 4); Christ is the *King*,—2 Sam. 7: 12—16 and especially Ps. 110, "Rule thou in the midst of thine enemies" (*v.* 2), Micah 2: 13; 5: 3, 4. So likewise in the Gospels stress is first laid on His prophetic activity (especially by Matthew), then on His priestly sacrifice (especially in the Epistle to the Hebrews), and then His transition to Kingly glory is emphasized. In accordance with this view the Early Church spoke already of this three-fold office. Eusebius already calls attention to the three-fold division.

10. In Christ the three-fold office was united, not merely externally, but inwardly, in such a way that they mutually interpenetrate, so that each one of the three, carries the two others, and thus Christ's entire official action forms a unity or one collective activity.

Christ is the *light of the world* and by teaching and example exercises the *prophetic* office; as sin works guilt and the consciousness of guilt points to deserved punishment, Christ to abolish guilt and punishment and to bring atonement exercises the *priestly* office; the Redeemer must also have the *power* to impart to his followers the principles of regeneration, the new life, and sanctification and perfect the individual for the Kingdom of God, and thus must also exercise His Kingly office.

In these three fundamental ideas God's revelation of Himself is completed, and thus the three-fold office of Christ is also the pure mirror of the perfect idea of God. All His speaking and acting, doing and suffering, are to be regarded as a manifestation of His entire office, and are consequently to be considered under a three-fold aspect.

II. THE PROPHETIC OFFICE.

In the service of God in the work of salvation Jesus Christ has appeared as the personal acme of Old Testament prophecy, and as the perfect revelation of the divine truth sets forth the all comprehending testimony in regard to salvation, in order that faith may be given and perpetuated.

1. The Teaching of the Old Testament.

11. Christianity in the Old Testament is in the process of development. Christ through the Old Testament is in the act of coming, and His coming is something more than merely ideal. The Old Testament may be compared to the starry night, and the New Testament to the sunny day, or we may say the New Testament is related to the Old Testament as the coming of spring to winter. When the Lord appeared it became spring. We need not be surprised if the Christological development, which goes through the Old Testament, is like a path of light, which consists of rays of light proceeding from single points of light. Moses, David, Isaiah, above all others, profound natures filled by the Spirit, were especially the source of the light of the Old Testament religion.

Before we meet with a proper Messianic prophecy of the future mediator as a priest or as a King, there is given the promise that He shall be a prophet like Moses.

12. Jehovah promised the people for the future a *prophet* who should be raised from their midst like Moses, and demanded for him in advance unconditional obedience (Deut. 18: 15—19). Moses is, according to the view of the Pentateuch, the incomparable prophet. The true character of his personality in redemptive history proceeds from his prophetic calling, from which the legislative is never specially distinguished. Hence the unique character of the intimate relation of God with Moses (Num. 12: 6—8) as compared with other prophets.

The *prophecy* in Deuteronomy indicates a definite prophet, and points to a single person. This prophecy prepares the way for a future divine revelation, whose mediator is to be the predicted prophet like Moses, which prophecy was fulfilled in Christ. This is the meaning of Deut. 18: 15—19.

13. All prophecies concerning the Messiah as *the prophet* are united in the person of the Servant of Jehovah as presented in Isa. 40—66. Isaiah demands (12: 4) the preaching of the great deeds of Jehovah among the people. In Isa. 40—66 we see the execution of this demand brought about through the Servant of Jehovah, who does not rest nor repose until he has secured the recognition of the religion of the God of revelation among the nations. The servant of Jehovah is therefore a *prophet*, and more than a prophet, one whose apostleship comprises the entire race. He also exercises a priestly expiation after He has offered His own life as a propitiatory sacrifice, which atones and makes amends for the sins of his people. This we read in the great prophecy of the passion (Isa. 52:

13—53: 12). He is also a King, who, removed from his humiliation, shall shine in so transcendent royal glory, that the kings of the earth shall cast themselves at His feet in mute astonishment (Isa. 49: 7; 52: 15).

The Old Testament thus represents the Coming One, the Messiah, as a Prophet. His vocation as the great teacher of nations is continually dwelt upon, especially by Isaiah, the great Evangelical Prophet.

2. The Teaching of the New Testament.

14. As a teacher and prophet Jesus continued the prophetic witness of John the Baptist, and the central point of His preaching was the glad tidings that the Kingdom of God was at hand (Mark 1: 14, 38). With a plain allusion to Isa. 61: 1, He characterizes His proclamation as a message of joy to the wretched (Matt. 11: 5; Luke 7: 22). See also Luke 4: 18—21.

15. He was a prophet mighty in deed and word before God and all the people (Luke 24: 19; Matt. 5: 1), commonly called Master or Teacher (John 11: 28; compare Luke 9: 19; Heb. 2: 3). He is the witness of the truth (John 18: 37), whose words are spirit and life (John 6: 63, 68). His teaching has its origin in God (John 1: 18; 7: 16; 8: 38; 12: 49).

16. He professed to be the promised and expected Messiah; only as such could He announce the advent of the Kingdom of God. When He enters Jerusalem He allows Himself to be hailed as the Messianic King (Mark 11: 8—10). Before the priests He declares Himself to be the corner-stone spoken of in Ps. 118: 22 (Mark 12: 10, 11); before His disciples He declares Himself to be the Shepherd promised in Zech. 13: 7 (Mark 14: 27); and be-

fore the tribunal He solemnly avows His Messianic dignity (Mark 14: 62; 15: 2).

3. The Church Doctrine.

17. 1. *Definition of Prophetic Office.*

Quenstedt: "The prophetic office is the function of Christ, the God-Man, by which according to the purpose of the most holy Trinity, He fully revealed to us the divine will concerning the redemption and salvation of man, with the earnest intention that all the world should come to the knowledge of the heavenly truth".

18. 2. *Embraces Law and Gospel.*

Quenstedt: "The will of God embraces primarily and principally the doctrine of the Gospel (John 1: 17; Isa. 61: 1; Matt. 11: 5), but secondarily the Law, just as also the revealed Word of God itself is divided into Law and Gospel. Specifically considered, this office consists: *a*) in the full explanation of the doctrine of the Gospel, before enveloped by the shadows and types of the Law, or in the proclamation of the gratuitous promise of the remission of sins, of righteousness and life eternal, by and on account of Christ; and *b*) in the declaration and true interpretation of the Law".

19. 3. *Relation of Christ to the Law.*

Hollaz: "Christ neither abrogated, nor softened, nor perfected in essential character the old moral law, inasmuch as it is in itself divinely perfect (Ps. 19: 8), but He vindicated it from all the corruptions of the Pharisees, and interpreted it in its height, breadth and depth. He is not a new law-giver, as the Romanists pretend, but is the supreme interpreter and vindicator of the old law".

20. 4. *We distinguish between the immediate and mediate exercise of this office.*

Quenstedt: "He revealed this divine will *immediately*, when in His own person, for three and a half years of His ministry, He taught and instructed and trained His disciples to be teachers of the Church Universal. *Mediately*, when He employed the vicarious labor of the apostles and their successors, through whom He perpetuated, still perpetuates, and will perpetuate to the end of the world, the office of teaching. John 20: 21; Matt. 28: 19; Mark 16: 15; Eph. 4: 11".

21. 5. *Names given to Christ from His prophetic office.*

He is called a *Prophet*, Deut. 18: 18; Matt. 21: 11; John 6: 14; Luke 7: 16; 24: 19; *Master*, Matt. 23: 8; *Shepherd* and *Bishop* of Souls, 1 Pet. 2: 25.

22. 6. *The prophetic work of Christ the end of all prophecy.*

We may say that the prophetic work of Christ is the *end* of all prophecy, and after Him no new prophecy can be looked for, for every following announcement is but the unfolding and explaining of His.

23. 7. *The distinctive feature of Christ's testimony.*

The main characteristic of Christ's witness is His *self-assertion*, His witness concerning *Himself* as the Mediator between God and the world.

24. 8. *His prophecy the history of the world.*

Christ's apocalyptic discourses (Matt. 24, Mark 13, Luke 17, 21) may be called the unfolded flower of prophecy; and the new world, the times of restitution of all things, the new creation, is in its main features revealed. His prophecy is the key for the ultimate and conclusive solution of all church history, and of the history of the world.

25. 9. *Christ is the end of predictive prophecy and its consummation.*

He is the former, inasmuch as all pre-Christian prediction is fulfilled in Him and we need no longer look for another; He is the latter, inasmuch as He is already the crown of the revelation of the divine mysteries. In Christendom there is no prophecy which is not received from His spirit, and is not simply a development of His prophecy. See especially Rom. 11; 2 Thess. 2; and compare the Apocalypse with Matt. 24, 25.

III. THE SCRIPTURE DOCTRINE OF THE ATONEMENT.

26. In the universal consciousness of man lies that great truth, which embodies itself in the sacrificial cultus of all the nations,—that sin demands punishment and that the forgiveness of sins needs to be preceded by atonement, expiation or propitiation.

27. *Propitiation* is the process or result in which one who is angered or alienated is brought into the relation of love. *Atonement* is the process or the result by which a condition of unity is made to follow one of disharmony. It is, etymologically, *at-one-ment*. They who were two in heart are by it made one in heart, the divided are united. But because of its great agency between God and man, which is *expiation*, atonement is most generally used for expiation.

28. Atonement as it respects God is called *propitiation* ("and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitia-

tion for our sins", 1 John 2: 1, 2; "Christ Jesus, whom God set forth to be a propitiation", Rom. 3: 25).

29. As it respects *sin* it is an *expiation* or covering, for an expiation of sin is necessary,—a substitutionary suffering of the punishment, for righteousness' sake,—indeed an expiation which God Himself and His love institute and give, and through this *institution* of the expiation, God's love anticipates and meets His righteousness.

30. As it respects the *sinner*, it is *redemption* with blood (Rev. 5: 9; 1 Pet. 1: 18, 19) and ransom by substitution (1 Tim. 2: 6). By the atonement we mean the expiatory sacrifice of Christ considered with reference to its result,—the restored favor of God.

31. In Israel God Himself appointed the atoning sacrifices, an expression of the consciousness of sin and of guilt, and the need of expiation. The external elements of the Old Testament sacrifices looked beyond themselves to a personal fulfilment in the suffering of the Servant and Son of God.

This type was fulfilled in Jesus Christ. He took upon Himself voluntarily the sins of the race, and offered a propitiary sacrifice in His sufferings for mankind. In this sense the apostolic doctrine sets forth the obedience of suffering, and the death upon the cross as the atoning sacrifice of the mediator, ordained of God, corresponding with God's will, and all availing before God for the sins of our race.

1. The Universal Moral Consciousness of Man.

32. This links with sin the idea of guilt. Guilt demands punishment, and forgiveness is conditioned by atonement. In this moral consciousness of man the eter-

nal law of righteousness finds expression. The heathen world itself shows this.

In our conception of *sin* we include only what is objective,—that it is contrary to the Divine will; but our conception of *guilt* has a subjective bearing; it points to an author to whom the sin may be attributed. This consciousness of guilt makes us personally answerable for our sin.

33. There is a two-fold condemnation: there is first the desert of punishment, the *negative* result of sin, the separation of the sinner from fellowship with God. He has committed sin; he is guilty. He is unworthy of any revelation from God save only the revelation of His wrath.

There is secondly, a *positive* result of sin attaching to the man as guilty. He has incurred the punishment due on account of his offence against God's sacred order of the world. There is thus closely connected an obligation created by the sin to satisfy the injured majesty of the moral law, which is inseparable from the majesty of the Law-Giver.

This implies a debt incurred by sin, against God as the creditor, which lies at the basis of Anselm's theory of the Atonement.

2. The Old Testament Doctrine Concerning Sacrifice.¹

34. In the Old Testament the actions of worship fall under the general notion of *offerings*. In the narrower sense, the idea of *offering* refers to positive acts, which consist in *the presentation of a gift*. It is designated by *mincha* (Gen. 4: 3), and generally by *Korban*, that is, *presentation* (Mark 7: 11). In the most limited sense, it was

¹ Compare Oehler, *Old Testament Theology*. Pages 120—141.

designated *ish-she*, that is, *firing*, an offering made by fire, a term used in speaking of all offerings wholly or partially burnt (Lev. 1: 9, 17; etc).

35. An essential factor in the offering is *substitution*, which can take place in a two-fold way,—first, when the person who brings the offering is represented by the gift substituted in his room; and secondly, when something is substituted for the object to be offered. The idea of substitution is brought out most fully when another life is offered in the place of the life who offers; but the idea of substitution reaches much further than this, inasmuch as there is self-renunciation in every real sacrifice,—the offerer putting, so to speak, a part of himself into his gift, whether impelled by love and thankfulness, or by fear of the vengeance of God, to which he knows himself, or something he possesses, to be exposed.

36. *Pre-Mosaic Sacrifice.* Sacrifice was not newly introduced by the Mosaic law. Pre-Mosaic offerings had the signification of *thank-offerings* and *offerings of supplication*, though a propitiatory element is connected with the burnt-offering (Gen. 8: 20, 21). We have here the first elementary and symbolic expression of the necessity of an atonement before God.

37. From Gen. 4: 3 and 8: 20 we learn that this free act is thoroughly *agreeable to the divine will*, and that man offers in *virtue of his inalienable divine image*, which makes it *impossible for him to abstain* from seeking that communion with God for which he was created.

38. The narrative in Gen. 22 is important for the development of the Old Testament idea of offering. In it is expressed, 1) the *divine sanction of sacrifice in general* as the proof of man's believing devotion to God; 2) the declaration that such devotion is to be proved by readi-

ness to part with even the dearest possession out of obedience to God; 3) human sacrifice is *banished* out of the religion of revelation; and 4) the acceptance of an animal victim as the substitute of man is ordained.

39. Offerings for atonement, in the strict sense, are not mentioned in the Old Testament before the introduction of the Mosaic sacrificial law. The book of Job, which brings before us the customs of the age of the patriarchs, represents (in 1: 5; 42: 8) the presenting of burnt-offerings for sin committed, and avoids the term *Kipper*, which denotes *expiation* in the terminology of Mosaic sacrifice. For an *expiatory offering*, in the strict sense, pre-supposes the revelation of divine holiness in the law, and the entrance of the people into covenant relation with the holy God.

40. *The Mosaic offering.* The foundation of the whole system of Mosaic offerings is formed by the *covenant-offering* in Ex. 24, especially in virtue of the meaning which here for the first time (apart from the institution of the Passover) attaches to the blood of the sacrifice.

Moses, the mediator of the covenant, first offers to God in the blood a *pure life*, which comes in between God and the people, covering and atoning for the latter when a portion of the blood accepted by God is further applied to the people by an act of sprinkling. This signifies that the same life which is offered up in atonement for the people is also intended to consecrate the people themselves to covenant-fellowship with God. This act of consecration thus becomes an act of renewal of life, a translation of Israel into a Kingdom of God, in which it is filled with divine vital energy, and is sanctified to be a kingdom of priests, a holy people.

41. This covenant is to subsist on offerings, for the people are not to approach their God with empty hands (Deut. 16: 16, 17). In order to make such an approach *possible* to sinful people, God institutes an *ordinance of atonement*, which is principally carried out in acts of worship specifically *expiatory*.

42. From this time forward use is made of the *blood* of the sacrifice at burnt and thank offerings, and the idea is expressed that man can never *approach God without previous atonement*, and that this must be accomplished before he can expect that his *gift* will be favorably received by God.

43. Offerings of animals are most important, chiefly on account of the significance attaching to the *blood*. They must be taken from among the *clean* animals, and those were *fit for offering* which formed the proper stock of *domesticated* animals,—cattle, sheep, and goats; both sexes might be offered, but for offerings of a higher character, males alone were used. The animals of sacrifice were to be *without blemish*, in the *vigor of youth*.

44. *The Ritual of Animal Sacrifice.* 1) The offerer had in person to bring the animal selected to the entrance of the tabernacle (Lev. 1: 3; 4: 4), where stood the altar of burnt sacrifice (Ex. 40: 6). 2) Then the offerer pressed firmly his hand on the head of the sacrificial animal (Lev. 1: 4; 4: 4), thus *appointing* the animal to be for him a medium and vehicle of atonement, or supplication, according to the designation of the offering with which at the time he wishes to appear before God. 3) The *slaughtering* of the beast of sacrifice follows immediately on the laying on of hands, and is executed at *private offerings* by the offerer himself, but at the sacrifices offered

for the whole nation, the slaughtering was the business of the priests (2 Chron. 29: 22, 24).

45. *The imposition of hands* may be more exactly defined as a consecration to death (according to the analogy of Lev. 24: 14), and that to a *vicarious, penal death*; the *slaughtering*, as the completion of this penal death, by which the blood of the animal was fitted to become the medium of expiation; and the *sprinkling of the blood*, the completion of the expiation.¹

46. This is so clear, firm, and certain, that even if there were no other passage in the Old Testament in which death is represented as the wages of sin (Rom. 6: 23), the sacrificial worship itself would be sufficient to prove that sacrificial expiation is a genuine Old Testament doctrine, and Jewish theology lays great emphasis on the idea of *vicarious* punishment.

47. As there is nothing at variance with the Old Testament in the idea of death as a *penal suffering* consequent upon sin and indispensable to the expiation of sin, so also there is nothing at variance with it, in the other idea involved, in our interpretation of *slaughtering*, that of *vicarious* suffering. The correctness of this is established by the following facts:

1) The vicarious death of an animal for a man is most clearly expressed in Gen. 22: 13, in the words "in the stead of his son".

2) The case of a man-slayer remaining unknown (Deut. 21: 1—9), at the basis of which, even according to *Oehler's* decision "there evidently lies the idea of *poena vicaria*". The idea of a *vicarious punishment*, suffered by

¹ Compare KURTZ, *Sacrificial Worship of the Old Testament*, pages 102—109.

an animal instead of a man, is as evident here as in sacrificial worship.

3) A still further proof of the existence of the idea that an innocent person might die for a guilty one, and the latter thereby escape the punishment he deserved, is to be found in Ex. 32. (Ex. 32: 32, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written".)

4) That which Moses the servant of God offered, though God did not accept the offer, was to be actually performed by another, greater *Servant of Jehovah*,—by one who, according to Isaiah's predictions (Isa. 40—66), was Moses' true antitype in the history of salvation in this as in everything besides, a Moses in higher potency,—and to be performed with the consent and approval of Jehovah (Isa. 53).

48. *Use Made of the Shed Blood.* 1) The streaming blood was caught by a priest in a basin, and was stirred incessantly to prevent it from clotting. The manipulation of the blood which followed *differed* according to the degree in which the element of *atonement* was connected with the sacrifice. The *lowest* case, in the case of burnt offerings, trespass offerings, and thank offerings (Lev. 1: 5; 7: 2; 3: 13), consisted in sprinkling the blood round the altar; at the sin offerings *higher* grades of manipulation of the blood took place. In the *first* grade of sin offering, part of the blood was put on the horns of the altar of burnt offering (Lev. 4: 30); in the *second* grade, the blood was brought into the holy place, and part of it was sprinkled seven times toward the inner curtain, and put on the horns of the altar of incense (Lev. 4: 6, 17); while in the *highest* grade, the blood was brought into the holy

of holies, and the *Kapporeth* was sprinkled with it (Lev. 16: 14, 15).

49. The meaning of this use of the blood is given in Lev. 17: 11, where the prohibition to use blood is based on the following declaration: "For the life (soul) of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (soul)."

In the still fresh blood of the sacrifice which is put on the altar, the soul of the animal is presented for the soul of man, to atone for, more exactly to cover, the latter.

50. The term *Kipper*, used to express the idea of atonement, denotes expiation as a *covering*; the guilt is to be covered from the gaze of Him who is reconciled by the atonement, so that the guilty one can now approach Him without danger.

To the sinful people *God* appears as the covering one (Deut. 21: 8; Jer. 18: 23; Micah 7: 19). In the language of sacrifice, the *priest*, as the mediator between God and the people, is in general designated as *he who covers or expiates* (Lev. 10: 17; 15: 15). Thus *Kopher* passes over into the meaning of *lutron*, the payment which buys a debtor free (Ex. 21: 30). *Kopher* is the opposite of *punishment*.

51. In *what sense* does the blood serve in the sacrifice as a covering for the soul of man? The answer is, man places *the soul of the pure innocent sacrificial animal between himself and God*, because he is unable to approach God immediately on account of his sinfulness and impurity. The way the beast is sacrificed and comes in for the guilty person is to be regarded as a *vicarious punishment*. The animal becomes a substitute for the soul of sinful

man. The *Jus talionis*, soul for soul, comes into play (Ex. 21: 33).

It is the soul of the animal sacrificed which really covers and atones for the soul. God has put *the soul of the clean* and guiltless animal, which is presented to Him in the blood of the offering, in the *place* of the impure and sinful soul of the offerer, and this pure soul, coming between the offerer and the Holy God, lets Him see at His altar a pure life, through which the impure life of the offerer is covered.

This is the Old Testament type for the passage (Heb. 9: 10), "who through the eternal Spirit offered himself without blemish unto God".

52. The sprinkling of blood upon the *Kapporeth* is the kernel and centre of the sacrifice, and that the blood has passed through death, and is endowed with real atoning efficacy upon the altar, is the true expiation.

53. *The Ritual of the Day of the Atonement.* The supreme act of expiation took place on the tenth day of the seventh month (*Tisri*), the annual *Day of Atonement*. To it refer the laws Lev. 16: 23, 26—32; Num. 29: 7—11. It related to *all* the sins of the people, and was founded on the assumption that the atonement in the fore-court was insufficient,—that the atoning blood must be brought for acceptance as near to God as possible, even to the place of His dwelling.

The act of atonement to be affected was divided into two acts,—*first*, the atonement for the high priest, and his house, and *secondly*, for the congregation. The ritual of the day is given in Lev. 16. The high priest was to bring the bullock which he was to offer as a sin offering for himself and his house, and the two kids which were the sin offerings for the congregation. Upon the latter he

was to cast lots, according to which one was destined to be sacrificed to the Lord, the other to be sent away into the wilderness, to *Azazel*, probably *the name of the evil Spirit*, whose abode is supposed to be in the wilderness.

54. Entering the Holy of Holies with the blood of the bullock, "he sprinkled it with his finger upon the mercy-seat (*Kapporeth*) on the east" and then seven times "before the mercy-seat" (Lev. 16: 14), thus making atonement for himself. He then returned to the court, slew the goat destined for the Lord, brought its blood also into the Holy of Holies, and performing the same sprinklings as before (Lev. 16: 15, 16). This concluded the acts of atonement made in the *Holy of Holies*. Next followed that made in the *Holy Place* (Lev. 16: 16), and last of all unto *the altar of burnt offering* (Lev. 16: 18—20).

The atonement of the high priest, the congregation, and the sanctuary, being thus completed, the other goat (Lev. 16: 20), on which the lot for Azazel fell, was to be brought before the altar of burnt offering, and presented alive before the Lord, and "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel . . . and shall put them upon the head of the goat, and shall send him away . . . into the wilderness, and the goat shall bear upon him all their iniquities unto a solitary land" (Lev. 16: 21, 22). Thus were the sins of Israel laid upon the goat, to be, as it were, banished to a place removed from all contact with the people.

55. *Signification of the Ritual of the Day of Atonement.* In the Holy of Holies, the ark of the covenant is the symbol and vehicle of the presence of Jehovah among his people. Hence it is called the *throne* of God (Jer. 3: 16, 17); God's *foot-stool* (1 Chron. 28: 2; Ps. 99: 5; 132:

7). Its meaning is more closely defined by the *Kapporeth* (mercy-seat) *on the ark* and *the tables of the law* in it.

56. *The Kapporeth* is the most important part of the ark. "There", it is said in Ex. 25: 22, "will I meet with thee, and will commune with thee from above the *Kapporeth*". In the circumstance that it is *the instrument of atonement*, and that it is at the *Kapporeth* that the highest act of atonement takes place, it is expressed that the God who dwells in the midst of His people can only commune with them in virtue of atonement offered to Him, and that He is also a God who can be reconciled. This *Kapporeth* represents Christ. The *Kapporeth* rests on the ark, in which are *the tables of the law*, the testimony. While the law is certainly a testimony to the will of God *toward* the people, it is also a testimony *against* the sinful people,—a continual record of accusation against their sins in the sight of God.

When the *Kapporeth* is over the tables, it is declared that God's grace, which provides an atonement or covering for the iniquity of the people, stands above His penal justice. The blood of the slaughtered animal is regarded as a means of atonement which God has given to his people upon the altar (Lev. 17: 11) to enable him who by reason of his sinfulness could not approach to draw near because the life of the sinless animal intervenes to atone for the soul.

As the day of atonement formed the climax of what the Mosaic ritual was able to effect, it closes the enactments concerning expiation, and it is the *supreme solemnity* of the act of atonement.

3. The Old Testament Doctrine Concerning the Suffering Messiah.

57. *Does the Old Testament speak of a suffering Christ?* Does it speak of one who atones by death and suffering for the sins of the people? Most of the passages referring to the *office* and *work* of the Messiah, lay emphasis upon his *kingly* office, but together with these statements there is another prophetic view which points to a *servant of God* who *suffers in the place of the people*, to an act of atonement, on which the dawning of the day of redemption depends, to *the priesthood of the Messiah*.

That the intercession of the righteous for a sinful nation is effectual, is a thought running through the entire Old Testament from Gen. 18: 23, 24 and Ex. 32: 32, 33 onward.

58. In Ps. 22 the description given of the causal connection between the sufferings of a righteous person and the consummation of the Kingdom of God far surpasses anything that could be predicated of any Old Testament character. The description at the end of the psalm recalls especially the predicted feast of the Messianic days (Isa. 25: 6, 7), which God is preparing upon Mount Zion for all nations, and at which the mourning veil shall be taken away, and death forever destroyed.

59. The prophecy of redemption is not complete till it beholds an individual who is capable of effectually advocating the cause of the people before God; and this is the *servant of Jehovah* (Isa. 53). The prophetic intention of the *servant of Jehovah* in the Book of Isaiah (40—66) begins with the *nation*, but culminates in an individual. So early as Isa. 42 and Isa. 49 the view is gradually transformed from the nation to an individual distinct

from the nation, who (Isa. 42: 6) negotiates a covenant for the people, and then becomes the light of the Gentiles, and who, as mediator of the covenant, resettles the people like a second Joshua in the possession of the land (Isa. 49: 8). Prophecy rises to the intuition of *one* in whom the image of the faithful servant is complete,—of one who, not for his own sins, but as a substitute of the people and for their sins, lays down his life, a payment in full for debt (Isa. 53: 10).

60. In *Zechariah* the Messiah appears as the future Redeemer of the people, and indeed as their atoning priest. This appears first in Zech. 3: 1—10; and in 6: 9—15, by the symbolical action of crowning the high priest with the double crown. Allusion is made to the union of the priestly and royal dignities in the person of the Messiah. But the teaching of Zechariah we will develop later on.

4. The Suffering Servant of Isaiah.

61. We must here examine more fully the teaching of the Evangelical prophet Isaiah. In spite of the craze of the modern higher critics, we hold to the unity of the book of Isaiah, and that it was written by the Isaiah of Hezekiah's time.

62. Three servants of Jehovah are mentioned by Isaiah: 1) David, Isa. 37: 35; 2) Israel the nation, Isa. 41: 8; 43: 10; 44: 1—8; 45: 4; 48: 20; 3) A personal Messiah, Isa. 42: 1—4; 49: 1—6; 50: 4—9; 52: 13—53; 12.

63. In Isa. 1—39 the Messiah is pictured as a mighty king and ruler, and in Isa. 40—66, the prophet chiefly presents the Messiah as a suffering victim, a meek and lowly redeemer.

64. An analysis of the Book will help us to understand it more clearly.

1. The Book of Introductions, 1—6;
2. The Book of Immanuel, 7—12;
3. The Book of Oracles, 13—27;
4. The Book of Woes, 28—35;
5. The Book of Histories, 36—39;
6. The Book of Redemption, 40—66;
 1. 40—48, Comfort;
 2. 49—57, The Suffering Servant;
 3. 58—66, Future Glory.

65. In the Book of Immanuel, Isa. 7—12, it is the Messiah whom the prophet in 7: 14, 15 sees *will* be born, then in 9: 6, 7 as actually born, and in 11: 1—9 as reigning in His Messianic kingdom.

66. The Book of Redemption, Isa. 40—66, consists of 27 chapters and is subdivided into three parts containing each 9 chapters. The first 9 (40—48) has *Cyrus* for its middle point; the second 9 (49—57) *the Personal Servant of Jehovah*; the third 9 (58—66) *the New Creation*.

67. In Isa. 42 the personal servant of God, the Messiah, is represented first as meek, who at the same time will be a strong refuge as righteousness (42: 1—4),—then as the personal representative of a new covenant, who shall mediate for all nations light and right (42: 5—9). This 42 chapter is a pyramidal structure, and in verses 10—17 the prophet has reached the point of the pyramid. The prophet speaks of the same person who was designated in 42: 1 as the servant of Jehovah.

68. In the second 9 chapters (49—57), the personal servant of Jehovah is the chief person, and in 49: 1—6 He enters as the speaker, and in this chapter we have the

image of His life and labor from their first mysterious beginning to their remotest glorious end.

69. In 50: 4—9 the form of the servant of God develops with increasing distinctness. The prophet characterizes Him in a double aspect. He describes Him 1) as docile in respect to learning, and 2) as obedient and willing to *suffer* according to God's will. He does not elude the abuse to which men subject Him, and he knows that the Lord shall sustain him and that he shall not come to shame.

70. The attentive reader of Isaiah will see that inwardly there has been due preparation for the wonderful *fifty-third* chapter. It forms the middle of the entire prophetic cycle of chapters 40—66. The messianic interpretation is the only one that is natural and founded on the sense of the words. Isa. 53 furnishes us the outline of the plan of salvation.

71. A careful reading of the Revised Version or the Hebrew (with the commentaries of Delitzsch or Naegelsbach) of Isaiah 52: 13—52; 12, shows that this prophecy is divided into three parts:

1. The Theme of the Prophecy, 52: 13—15;
2. The Loneliness of the Servant, 52: 1—9;
3. The Exaltation of the Servant, 53: 10—12.

72. Isa. 52: 13—15. These verses, by their contents, necessarily belong to the 53rd chapter.

13. *Behold, my servant shall deal wisely,
He shall be exalted and lifted up, and shall be
very high.*

In 13a we are shown the path by which the Messiah attains to greatness, and 13b sets forth the glory and sublimity of the Servant of Jehovah. His life and work are adapted to the result aimed at, and as His reward 1) He

shall rise into view, 2) lift Himself still further, and 3) stand there on high. Delitzsch refers with approval to Stier's interpretation that these three stages of the *Exaltation* of the Servant of Jehovah, were historically fulfilled in the Resurrection, the Ascension, and Sitting at the Right Hand of God, of Christ the Messiah.

73. In verses 14, 15, we learn that as the humiliation of the Messiah was the deepest (v. 14), so we are told His glory will be the highest (v. 15).

The first strophe thus teaches us that the Messiah, whose more than human suffering excites men's horror, is highly exalted, so that in amazement nations tremble, and their kings are dumb.

74. The second strophe occupies 53: 1—3. No man believed the prophecy of His future, and the Man of sorrows was deeply despised among us.

Isa. 53: 2 describes how the Almighty power of God reveals itself in the life of the Servant, but imperceptibly at first, and unrecognized by those who saw only what was outward and caught the senses. Both images, "grew as a tender plant", "as a root out of a dry ground", depict the poverty and insignificance of the small but fruitful beginning. A root in dry ground has little hope of flourishing. This was exactly the situation of the Davidic royal house at the time Christ was born.

"He hath no form nor comeliness". His outward aspect had nothing attractive or pleasing for the mere senses to rest upon. This mean-looking form of the servant of God is explained by the punishment of our sins being laid upon Him, that through His suffering we might find peace and healing (vv. 4, 5).

"He was despised and rejected of men". Not only did the great ones of this world keep aloof from Him, but

He was forsaken by all, as appears from what follows, and 49: 7.

“A man of sorrows”. His life was a continual patient endurance of sorrow.

“And acquainted with grief”. The meaning is not that he had a feeble body, falling out of one sickness into another, but that the wrath evoked by sin, and the ardour of His self-sacrifice (60: 10, 11), consumed Him in soul and body like a fever.

“He was despised and we esteemed him not”. Men turned their face from Him, and despised Him, and set no value upon Him. The Man of sorrow gained no credit for His calling and His work.

The third strophe is found in Isa. 53: 4—6. Those who despised the servant, now confess they were quite mistaken about His suffering. It was not the Messiah that drew that woeful state on Himself by His own guilt, but, according to God’s will and for our salvation, He bears *our* guilt, and He bears it with the patience of a lamb.

75. Isa. 53: 4. *Surely he has borne our griefs,
And carried our sorrows;
Yet we did esteem him stricken,
Smitten of God and afflicted.*

The Messiah has borne the evil which is the consequence of human sin. The Hebrew verb here used *to bear*, with the accusative of the sin, signifies to take the guilt of the sin upon one’s self as one’s very own and to bear it, that is, to acknowledge and feel it, as in Lev. 5: 1, 17; more frequently, it signifies, to bear the punishment that has been incurred because of the sin, and to pay for it, as in Lev. 17: 16; 20: 19; 24: 15; and where the bearer is not himself the guilty person, to bear the sin

as a mediator in order to expiate it, as in Lev. 10: 17. The sense is that the servant of God took on Himself the sufferings which we had to bear and deserved to bear, and in order to deliver us from them endured them in His own person, and thus gave *vicarious satisfaction*. In the second half of verse 4, the prophet by no means repeats merely the thoughts to which the first half was set in antithesis. He adds an essentially new idea. In verse 3, it is simply said "we esteemed him not" but now it is said, "we esteemed him stricken, smitten of God, and afflicted". They saw in Him one stricken with a hateful and shameful disease, such as leprosy: humbled by God, laden with suffering.

76. Isa. 53: 5. *"But he was wounded for our transgressions,*

He was bruised for our iniquities;

The chastisement of our peace was upon him;

And with his stripes we are healed."

The true state of the case, as opposed to the false estimate given by Israel, is now given. This verse cannot be understood otherwise than as indicating that the servant of God in His mortal passion must be regarded as in Zech. 12: 10 as the one whom the Jews have pierced.

The meaning is the Messiah was pierced and crushed on account of our transgressions and sins, which He had taken on Himself to expiate in our stead. This being pierced and crushed for the sake of our sin was the punishment that rested on the servant for the salvation of His people.

The second half of the verse, like the first half consists of two members that are parallel in meaning. It was our *peace*, our universal weal, our blessedness, which was aimed at and attained by this penal suffering, by this

vicarious atonement. And Delitzsch adds: "We were, because of our sins, sick unto death: He, the sinless one, took on Himself a suffering unto death, which was, as it were, the epitome and quintessence of our self-incurred woe; and this willing endurance of pain, submitting itself in accordance with a degree of love to the righteousness of the holy one, became our healing".

77. Isa. 53: 6. This verse explains how it came, that the servant of God though innocent Himself, has yet to bear the guilt of man.

All we like sheep have gone astray;

We have turned every one to his own way;

And Jehovah has laid on him the iniquity of us all.

We have here an expression of universal sinfulness. This verse especially refers to the inward condition, the state of the heart. St. Paul emphatically states this truth and makes an especial appeal to Old Testament passages. See Rom. 3: 9—18 and compare with it Ps. 14: 3; 53: 1—3; Isa. 59: 2—10; etc. Delitzsch says on the latter part of this verse: God could not recognize the atonement as really accomplished, till the representative of the guilty, who stood over against him taking their guilt upon himself, should have tasted the punishment that guilt had incurred. The Hebrew word for iniquity is not merely iniquity, but the guilt it entails, and the punishment it produces; the whole multitude of sins, the mass of guilt, and the weight of punishment, came, by the arrangement of the God of salvation, whose grace is enshrined in holiness, upon the servant of Jehovah. It was our sins that He bore; our salvation for which, for our sake Jehovah let him suffer.

78. The fourth strophe, Isa. 53: 7—9, describes how he suffered and died and was buried.

That the Messiah willingly submitted Himself is portrayed by a double figure 1) by the attributive sentence "as a lamb that is led to the slaughter" and 2) His self-surrendering silence by the figure "as a sheep that before her sheares is dumb".

All the New Testament utterances concerning the Lamb of God are derived from this prophecy in *v.* 7, as in Matt. 26: 63; 27: 14; Mark 14: 61; 15: 5; John 1: 29; 19: 9; Acts 8: 32; 1 Pet. 2: 23.

79. *V.* 8. Hostile pressure and judicial persecution were the experiences from which He was taken away by death. On account of the sin of the people He is taken away out of the land of the living. It is surprising how the prophet on purpose so often repeats the thought that the Servant must die for the sin of His people. As *v.* 7 describes the patience with which Christ suffered, and *v.* 8 His death, so *v.* 9 glances to His burial.

V. 9. The Jews had expected that Jesus, the Messiah, should find His grave beside criminals, but Christ, when he did die, was laid in a tomb which had been destined for a rich man.

Philippi rightly remarks: "To find a resting-place in death beside a rich man is certainly no full compensation for the dishonor of dying the death of a criminal; yet it shows that the person so treated is not on the same footing as a criminal; it is the first step in the glorification which begins with death".

The Servant of Jehovah receives such a burial after severe suffering and a shameful death, because "He has done no violence".

His conduct had invariably pure love for its motives; His speech had unclouded truthfulness and truth for its content.

We now come to the last strophe of this remarkable prophecy (Isa. 53: 10—12) and this is a continuation of v. 6.

80. *V.* 10. The suffering of the Servant of Jehovah was destined to be for men the way to glory; His way through suffering to glory was destined to establish a community of redeemed ones, originating from Him. It was to be the beginning of the execution of the divine plan of salvation, a plan henceforth to be carried out by the Servant in His future life of unceasing action. Death shall not swallow up the Servant of God. He shall become the progenitor of a new race.

When it is said that Jehovah “shall make His soul *an offering for sin*”, the Hebrew word used for *an offering for sin*, signifies first guilt, then the fine for guilt, and thence the offering which clears the score and annuls guilt. The whole personality of the Servant is presented to God as a sweet savour (Eph. 5: 2); He shed His blood and through the eternal Spirit offered Himself without blemish unto God (Heb. 9: 13, 14), and became the Mediator of a new covenant (Heb. 12: 24). In this satisfaction, an offering for all, in which He gives Himself up as such, with His life so highly valued by God (Isa. 42: 1; 49: 5), is included the idea of *vicarious satisfaction*, the idea of the *satisfaction* demanded of the same by the divine righteousness and of the *punishment* which weighs upon contracted guilt.

81. *V.* 11. Delitzsch rightly gives the true meaning of this passage.

“In consequence of the pain which He suffered and felt not merely in His body, but to the very depths of His nature (Phil. 2: 9), He shall see, and satisfy himself.
 Christ the righteous servant shall become the

mediator of righteousness for many,—a thought which Paul explains in Rom. 5. The righteous one makes others participant of righteousness when they recognize Him, His person and work, and enter into living fellowship with Him. It is the righteousness of faith which, in the first instance, is meant; this is the consequence of the sentence of acquittal (justification) on the basis of His work of reconciliation appropriated by faith; but the righteousness of life is included also. This proceeds with inner necessity from the sanctifying powers which lie in that reconciling work made ours (see Dan. 9: 24).”

“He shall bear their iniquity”. This can only refer to that priestly bearing that the mediator accomplishes by the ever continued presentation of His merit before God (Heb. 7: 25). It is the same as *He made intercession for the transgressors*, at the end of the next verse.

82. *V. 12.* The simple meaning of the first clause is that He shall be triumphant, and that He shall be as gloriously successful in His enterprise as other victors ever were in theirs. In the latter part of the verse the prophet manifestly recapitulates what is of chief moment in the meritorious, representative suffering of the Messiah; a fresh proof of the high importance he attaches to this suffering. The whole verse takes its stand-point between humiliation and exaltation; the reasons for the prophet’s statements are derived partly from the action of the Exalted One and partly from His doing and suffering when He freely made the sacrifice of Himself. He is rewarded with such victorious dominion because He has poured out His soul unto death. Every word here is written, as it were, under the cross at Golgotha.

When the prophet says "*He bare the sin of many*", we are reminded of II. Cor. 5: 21, and still more, even to the sound of the words, of Heb. 9: 28.

What He did as a priest in His humiliation concludes with the mention of His work of intercession. This means the lasting intercession that the Mediator makes for us on the ground of His sacrificial death. He intercedes forever for us all.

Chap. 53 returns perpetually to His mediatorial suffering; it is never weary of repeating it. The standard of the cross is here uplifted. The faith which penetrates the import of this prophecy awaits henceforth not only the Lion of the tribe of Judah, but the Lamb of God which bears the sin of the world.

83. *Wuensche* calls attention to the fact, that the thought that the Servant of God took on Himself our guilt occurs no less than twelve times in this 53rd. chapter.

- 1) "He hath borne our griefs", *ver. 4a*;
- 2) "He carried our sorrows", *ver. 4a*;
- 3) "He was wounded for our transgressions",
ver. 5a;
- 4) "He was bruised for our iniquities", *ver. 5a*;
- 5) "The chastisement of our peace was upon him",
ver. 5b;
- 6) "With His stripes we are healed", *ver. 5b*;
- 7) "Jehovah hath laid on him the iniquity of us
all", *ver. 6b*;
- 8) "He was cut off for the transgression
of my people", *ver. 8b*;
- 9) "When thou shalt make his soul an offering for
sin", *ver. 10a*;
- 10) "He shall bear their iniquities", *ver. 11b*;

11) "He was numbered with the transgressors", *ver. 12a*;

12) "He bare the sin of many", *ver. 12b*.

From this appears what eminent importance the prophet attaches to this thought, and how he cannot leave off extolling this wonderful display of the self-denying love of the servant of God to men.

84. Orelli¹ says: "A deeper look into the prophetic writings should have taught that *the Christ must needs suffer* (Acts 3: 18). . . . The violent suffering and death that befell our Lord himself furnishes the most striking fulfillment of what our prophet says of the Lord's elect servant. The coincidence is here so unmistakable that no express reference of the evangelist to it was necessary. Who can be meant in Isa. 50: 6; 52: 4, but the *Ecce Homo* of John 19: 5? Who can be meant by the lamb dragged without resistance to slaughter (53: 7), but He who is spoken of in 1 Peter 2: 21, 22? What history would illustrate to us, as the passion history of the gospel does, the words of unspeakable sadness (Isa. 53: 8) respecting the penal judgment, from which the just one is lead to death after the fashion and in the company of common criminals"?

85. *Cheyne*, in his *Essay on The Christian Element in the Book of Isaiah*, attached to his *Prophecies of Isaiah*, no matter what theory he holds about the Book and its author, maintains that it teaches the doctrine of the *Vicarious Atonement* in chapter 53. He says: "It is really necessary that the Christian element of Vicarious Atonement should occur somewhere, to explain that wonderful psalm which, next to Isa. 53, contains the clearest

¹ See his *Old Testament Prophecy*, pp. 400—406.

anticipation of Jesus Christ in the Old Testament, for there is a gap between the former and the latter part of Ps. 22, which can only be filled up by assuming the Vicarious Atonement from Isa. 53”.

5. The Suffering Servant in Zechariah.

86. The Messianic prophecies of Zechariah are only second to those of Isaiah in distinctness and importance. There are many general allusions and references to the coming dispensation. There are also specific and unquestionable predictions of the person through whom they are to be accomplished.

87. 1) The first occurs in Zech. 3: 8, 9. Jehovah says: “For, behold, I will bring forth my servant the Branch. 9. For, behold, the stone that I have set before Joshua, upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day”.

The Messiah is here called by two names. 1) He is described as *my servant* (as in Isa. 42: 1; 49: 3, 5; 50: 10; 52: 13; 53: 11). Of these passages, it was evidently Isa. 52 and 53, which the prophet had in his mind, as we see from *v.* 9, where the removal of iniquity is mentioned as the especial work of the Messiah. 2) He is called *the Branch*, a title which occurs already in Jer. 23: 5; 33: 15. This expression contains an allusion to the original lowliness of the Messiah, at first He will resemble, not a proud tree, but a sprout, which grows out gradually into a tree.

The *graving* of the stone is the painful and beautiful working, fashioning and preparing, of Christ’s life of suffering (Heb. 5: 8, 9).

The Lord expressly promises in *ver.* 9, that He will wipe away the sins of the whole land through His servant, and the *forgiveness of sins* is referred to throughout as the distinguishing characteristic of the Messianic times (Acts 10: 43). The day on which "the iniquity of that land" was removed, was on the day that Jesus the Messiah died.

88. 2) The second prophecy is in Zech. 6: 12, 13. In the passage Zech. 5: 9—15, the Messiah is invested with the office of high priest. This prophecy was fulfilled in the establishment of the kingdom of Jesus Christ, who in His one person unites the royal and priestly office,—who now "sits and rules upon his throne", and at the same time as our intercessor is "a priest upon his throne".

89. 3) In Zech. 9: 9, the King is represented as coming to Jerusalem "Just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass". The apostle John quotes this as being fulfilled in Christ's entry into Jerusalem (John 12: 12—15).

90. 4) Although the next Messianic reference is obscure (Zech. 11: 12, 13), from Matt. 29: 9, 10 we learn that there is an allusion to the price paid to Judas for his betrayal of the Saviour.

91. 5) Zech. 12: 10 contains a remarkable delineation of the suffering Messiah, and points out the connection between His death and the genuine repentance of those who look upon Him whom they have pierced.

92. 6) The last distinct reference in Zechariah to the coming Saviour (13: 7) is perhaps the most striking in the range of prophecy. The only explanation is in the expiatory sacrifice of Christ upon the cross.

6. The Utterances in the Gospels in Regard to the Sufferings of Christ.

93. The sayings in the gospels set forth the sufferings of Christ 1) as a free offering of love; "I am the good shepherd; the good shepherd layeth down his life for the sheep" (John 10: 11); "I lay down my life for the sheep" (John 10: 15). The main feature is the disinterested love which is the moving cause why Christ surrenders his life. It is love carried to the point of complete abnegation, even to the entire sacrifice of oneself on behalf and for the sake of the sheep. The death of Jesus, in the divine intention, is *for* all, although in reality it profits only believers.

94. He gives his life for others, "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20: 28). His blood is the price of the redemption of man. The Messiah did not come to enthrone himself in an earthly kingdom. He declares that such was not the purpose of His coming. He had spoken repeatedly of His approaching death (Matt. 16: 21; 17: 22; 20: 19), but now it is added that His death will be redeeming and vicarious, and that this was the design of His coming. Mark 10: 45 has precisely the same expression. Christ regards the fulfillment of His calling, which is accomplished in the surrender of His life, as a work which is of such value in God's sight that it avails as a ransom which He gives instead of the many who are not in a position to provide it themselves. Hereby is given the solution of the death of Christ, inasmuch as it is represented as the means of delivering the many from the destruction to which they must have been delivered over in death because of their sins.

96. *Lutron*, a ransom, is the means or instrument of releasing. The word is often used in the classics to denote a ransom in money, and in corresponding figurative senses. So here Christ's life is given as a *ransom*, serving to redeem men, from captivity, from the power of sin and spiritual death. The preposition rendered *for* (anti) necessarily means *instead of* involving substitution, a vicarious death.

97. The preposition in Mark 14: 24 and commonly employed by Paul in speaking of Christ's death is *huper*, which means *in behalf of*, and derivatively *instead of*, wherever the nature of the case suggests that idea. This derivative used of *huper* is frequent in the classics, and that Paul often employs it to mean *instead of*, is beyond all reasonable question. Those who deny that Christ's death was vicarious, should remember that here in Matt. 20: 28 and in Mark 10: 45 the preposition is *anti*, which no one can possibly deny to have, and necessarily, the meaning *instead of*. Christ's atoning death made it compatible with the divine justice that all should be saved if they would accept it on that ground; and in that sense He gave Himself a ransom for all (1 Tim. 2: 6), and tasted death for every man (Heb. 2: 9).

98. Christ's death was an adequate ransom or an adequate propitiation. That this ransom must be given *to God* is manifest (Eph. 5: 2). This ransom was sufficient for the sins of men, because of its *value* on the one hand, and because its value was to be *available* for the redemption of man from the results of sin.

99. 2) In the Institution of the Lord's Supper the atoning character of Christ's suffering comes forth with great distinctness, "this is my blood of the covenant (testament), which is shed for many unto remission of

sins" (Matt. 26: 28; Mark 14: 24; Luke 22: 20). As the institution of the old covenant required a covenant sacrifice, whose blood was sprinkled purifyingly (Heb. 9: 22) upon the people (Ex. 24: 8), so now also a covenant sacrifice was required.

100. Only the atoning blood of the covenant sacrifice (Lev. 17: 11), shed, as is rightly explained in Matt. 26: 28 for the remission of sins, can purify the people, so that it may be capable of entering into the covenant relationship with God.

The death of a Mediator was required. Our sins were upon Him; and His life must be sacrificed a ransom for our souls. Hence the value of His blood, His sacrificial blood. It is in His death that we find life. His blood was the *blood of the New Testament*. It was the blood by which God's New Testament in reference to sinful men was given. The Greek word is thirteen times translated *testament* in the Authorized Version and twenty times *covenant*.

101. Its Hebrew equivalent properly means *covenant*; but its classical import is a *will* or *testament*. Neither of the translations does full justice to the unique transaction referred to. Indeed no human word could. It was a *covenant* inasmuch as there is inherent in it an element of conditional reciprocity. It is also of the nature of a *testamentary deed*. The deed is a real *testament*, for it is duly and solemnly attested and testified. It is really a *last will*, for it is a final expression of the will and wish of God.

102. In the A. V. both in Matt. 26: 28 and in Mark 14: 24 there is added in the *Textus Receptus* the word

new which no doubt is to be regarded as imported from Luke 22: 20 and 1 Cor. 11: 25 where it is the true reading.

103. The *new covenant* is described in Jer. 31: 31—34 and in Heb. chapters 8 and 9.

104. The *old covenant* is described in Ex. 24: 1—8 and in Heb. 9: 19—21. When it is said *which is shed*, He might have said *which is about to be shed*, for the real blood shedding was still future. He might also have used a past expression, for the actual blood shedding was the logical antecedent of the commemorative ordinance.

105. The word *many* merely indicates the multitudinousness of the individuals, in reference to whom the atoning blood was shed. We know from other passages that the *multitude* consisted of the *whole of mankind*. See 1 Tim. 2: 6; 2 Cor. 5: 14; Heb. 2: 9; 1 John 2: 2.

106. 3) The Gospel history itself is incapable of explanation apart from the theory of the atonement. The agony in Gethsemane, the forsaking on the cross, all the words and acts and sufferings connected with the closing scene of our Lord's life point to something far above the sphere of nature.

7. Utterances of the Apostles With Regard to Christ's Sufferings.

107. The Apostles teach that Christ's sufferings and death were a substitute for the eternal suffering and death of man. He died for all (2 Cor. 5: 15), *i. e.* in the place of all; God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses (2 Cor. 5: 19); Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in

him (2 Cor. 5: 21); He became a curse for us (Gal. 3: 13); God hath set him forth as a mercy-seat or propitiatory (Rom. 3: 25).

108. Christ is the ground of salvation. All that He is personally is essential to the reconciliation that He has accomplished. The centre of the revelation of God in Christ is *reconciliation*, the removal of the separation and enmity that exist between God and the world. "For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto himself, having made peace through the blood of His cross" (Col. 1: 19, 20).

109. Paul gives an answer to the question in what this work of redemption consists. "He was delivered up for our trespasses, and was raised for our justification" (Rom. 4: 25; compare 1 Cor. 15: 3, 4).

110. Paul also speaks of the obedience of Jesus as serving the purpose of redemption, as in Gal. 4: 4, 5, "God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law", *i. e.* by His birth He was put under the law and made obedient to it. In Rom. 5: 19 the obedience of Jesus is asserted as the ground of the justification of many.

111. In Phil. 2: 8, the whole life of Jesus is conceived as the proof of an obedience to God, of which the highest step was acceptance of death on the cross.

112. Among the fundamental truths of the gospel Paul enumerates in 1 Cor. 15: 3, first; "that Christ died for our sins". In all his writings he sets forth the death of Jesus with the greatest emphasis. In the very first greeting to the Galatians (1: 4), Paul says of Jesus, "who gave himself for our sins". In Gal. 2: 20, where Paul,

looking back to his former life, says: "the life which I now live in the flesh, I live by the faith of the Son of God, *who loved me and gave himself up for me*".

113. The *cross* of Christ is mentioned repeatedly; Christ is set before the eyes of the Galatians by Paul as the *crucified* one (3: 1); Christ hanging upon the tree redeemed us from the curse of the law (3: 13); he speaks of "the stumbling-block of the cross" (5: 11; 6: 12—14). In the same way in his First Epistle to the Corinthians, he calls the cross the chief subject of apostolic preaching (1: 17, 18, 23; 2: 2).

114. In calling Jesus the Passover Lamb (1 Cor. 5: 7), Paul employs a new designation, probably in view of the approaching Easter tide. The meaning of the Apostle unquestionably amounts to this—the death of Jesus Christ is the condition and cause of a purity and righteousness belonging to the Christian, which should be distinguished from the progressive, continuous work of sanctification. In other words, the death of Jesus Christ is the condition and cause of justification.

According to Paul, the death of Jesus is an act of *atonement, a reconciliation*, "we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5: 11). In close connection with this the Apostle also teaches, that the death of Jesus is an expiation, a reconciliation, by vicarious suffering and sacrificial death.

115. The idea is most fully set forth in 2 Cor. 5: 18, 19 (compare *ver.* 15). Paul asserts that all which is accomplished by redemption has its origin in God, "who has reconciled us to himself through Christ, and has given unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not

reckoning unto them their trespasses, and having committed unto us the word of reconciliation". *Verse* 19 defines more closely that God has reconciled us to Himself through Christ—1) on its negative side as a not imputing of trespasses, 2) in its aspect of positive realization, as an inward union and communion with Christ, the atoning act of Christ being in reality an act on the part of God Himself. We learn from *ver.* 21 in what the divine act of reconciliation in Christ consisted: "Him who knew no sin he made to be sin in our behalf; that we might become the righteousness of God in him". God has treated Him as if He were personally all sin, subjecting Him to the violent death of a malefactor; and the object of this treatment was that we who did not possess righteousness should by communion with Christ become personally the whole righteousness of God. This treatment befell Christ "on our behalf", *i. e.* in the first place, for our salvation, but also "in our stead". "On behalf of Christ" in *ver.* 20, twice has the meaning, *in place of Christ*, and the sense cannot be denied in *ver.* 21. Thus the atonement is accomplished by the vicarious sufferings of Christ. 2 Cor. 5: 15, "one died for all, therefore all died", is in harmony with this.

116. The second leading passage respecting reconciliation by Christ's death is Rom. 5: 6—11, which also testifies that the *reconciliation* (*ver.* 11) of men who formerly occupied a relation of enmity to God (*ver.* 10) was accomplished by the death of Jesus, which He suffered on behalf of the ungodly (*ver.* 6). But the words of *ver.* 7: "For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die", prove that the idea of substitution is also implied here. If one die for his benefactor, nothing is more

obvious than the conclusion that it is a vicarious death. But if in this case there be substitution, it is certainly to be found in Jesus' death for us, since we were sinners (*vv.* 6, 8). The death of Jesus is here set forth as an act of love on the part of God, especially in *ver.* 8, "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us".

117. The *manner* is more clearly shown in Gal. 3: 13, a passage allied to 2 Cor. 5: 21; "Christ redeemed us from the curse of the law, having become a curse for us". Paul here defines the power of the death of Jesus with regard to the Mosaic law (Gal. 3: 10). The law promises life to him who fulfils it, and pronounces a curse on all transgression and non-fulfillment. Christ redeemed us from the curse of the law under which the Israelites had fallen, suffering death for us, being made in fact a curse for us.

The mediation of the redemptive power of Jesus' death lies therefore in the curse of the divine law, which Jesus took upon Himself when He was crucified as a malefactor, and which was worked out in His own person.

118. The significance of the death of Jesus for all humanity is more fully developed in the important passage, Rom. 3: 24—26: "Christ Jesus, whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus". Paul here distinguishes two periods of the world, the present and the earlier or pre-Christian. He asserts that a declaration of the right-

eousness of God was necessary, because the righteousness of God appeared to be denied at the time of the forbearance in respect to former sins, when God's long-suffering was exercised.

By *righteousness* we must understand that quality of God by which He righteously upholds and administers the sacred order of the world. This righteousness, attested by the Apostle (*vv.* 25, 26), God has not only maintained, but also shown in operating, by setting forth Christ to be a *propitiation*, after He had exercised forbearance in the pre-Christian time. At this present time by means of faith in His propitiation we find remission of our sins and justification in the shedding of His blood. In this atoning work of His Son, God has shown Himself to the whole world as the Just One and the Justifier. The righteousness which God confers and effects in Christ is the foundation of that righteousness which in Christ is imparted to the believers.

119. The same thought is more definitely expressed in the later Epistle to the Ephesians, 5: 2, "as Christ gave himself for us, an offering and a sacrifice to God for an odour of a sweet smell". Here a bloody sacrifice, particularly an expiatory one is spoken of. The blood of the victim was the most sacred part of the sacrifice, as involving the surrender of life and soul; and according to the classic passage, Lev. 17: 11, was the true means of reconciliation with God. Hence Paul lays the greatest stress on the blood of Jesus shed in His atoning death, well-pleasing to God, Rom. 3: 25, "a propitiation, through faith, by his blood"; Rom. 5: 9, "being now justified by his blood"; Col. 1—20, "having made peace through the blood of his cross"; Eph. 1: 7, "in whom we have our redemption through his blood". The essence of the work

of atonement effected by His sufferings and death lies in the fact that He actually shed His blood on the cross, and surrendered the life of the body for our sins.

120. In discussing the death of Jesus, Paul adheres always to the truth that it is *God the Father* of Jesus Christ, who reconciles the world unto Himself in the Son (2 Cor. 5: 19), for *God gives* an active proof of *His* love to us in the fact that Christ died for us (Rom. 5: 8); God sent His Son, and in His flesh condemned sin, that the requirements of the law might be fulfilled in us (Rom. 8: 3); God gave up His own Son for us, and as a proof of His righteousness set Him forth to be a propitiation (Rom. 8: 32; 3: 25). In short, the whole work of reconciliation in the death of Christ is in origin and essence the act of *God*, proceeding from His gracious decree and righteousness.

121. Paul in his Pastoral Epistle lays equal stress upon the death of Christ. The deliverance of sinners is given in Christ, "the one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2: 5, 6), "who gave himself for us, that he might redeem us from all iniquity" (Tit. 2: 14),—expressions which can only refer to the vicarious atoning death of Christ. The essence of the salvation mediated by Christ consists, according to 2 Tim. 1: 10, in the fact that He destroyed the power of death, abolished it, and brought life and immortality to light.

The Epistle to the Hebrews shows that Christ is the reality presupposed in the sacrifices of the Levitical law, and that He offered Himself without spot to God as the great antitype of all the types of sacrifices.

122. The central thought of the author of this Epistle is "Jesus Christ the Mediator of a new covenant" (9;

15; 12: 24). The author recognizes a double covenant,—the one mediated by Moses, the other by Christ (Heb. 3: 1, 2; 8: 6, 7). The great question is the *introduction of reconciliation*.

123. Three points are brought into prominence, the personal mediator, the local sanctuary, and the sin-offering itself. In all these respects the old covenant proves itself deficient, and the new covenant is infinitely superior to the old,

1) The high priest himself under the old covenant is compassed with infirmity and is tainted with sin (5: 2; 7: 28), so that before he can offer up sacrifice for the sin of the people, he must offer up sacrifice for his own sin (7: 27), but the high priest of the new covenant is “holy, guiltless, undefiled . . . a Son perfected forevermore” (7: 26, 28).

2) The sanctuary in which the reconciliation of the old covenant takes place is imperfect, because earthly in its creation,—it was a sanctuary of this world (9: 1); while Christ entered into the heavens, “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man” (8: 1, 2; 9: 24, 25).

3) Finally the sin-offering itself was defective in the old covenant, because it must be daily repeated (9: 6) and effects no permanent reconciliation (10: 11), and can only effect our outward purification, and cannot procure forgiveness of sins (9: 13, 14).

Especial stress is laid upon the *person of the Mediator* under the new covenant. He is *one* who continues forever, “and hath his priesthood unchangeable” (7: 24). Christ is the perfect, unique Mediator, because He is the *Son of God*, the first-begotten (1: 6), above all creatures, infinitely exalted even above the angels (1: 4), for He is

“the effulgence of his glory, and the very image of his substance” (1: 3),—in other words, He is of the same nature as the Father.

124. The author emphatically declares that the Son of God “did not of angels take hold, but he took hold of the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren” (2: 16, 17); *i. e.* that He had a true human nature, and partook of flesh and blood like other children of God, could suffer death (2: 14), and feel the closest sympathy with His brethren (4: 15). He felt all our weaknesses, and was tempted in all points like as we are (4: 15), but with the one distinction that He had no sin. As it was necessary that a sacrificial animal should be corporeally spotless according to the Levitical precept, so Christ offered Himself to God on our behalf as a morally unblemished sacrifice.

125. What is expressed in 9: 14, as “without blemish unto God”, is more fully described in 7: 26 by “holy”, “guileless”, “harmless”, “undefiled”, not having the smallest stain of impurity, completely and essentially separated from sin.

His obedience and fidelity in His high-priestly calling formed the well-spring of His compassion toward sinners (2: 17, *merciful*); His endurance of shame and suffering, His steadfast faith in which He became “the author and perfecter of our faith” (12: 2).

By this path of discipline, suffering and obedience, the Mediator attained to that internal, moral perfection, even in His human nature, which was the perfect fulfillment of His divine calling (3: 10; 7: 28).

126. As the Mediator of the New Covenant Jesus Christ is set forth as the *High Priest* without a parallel (4: 14). He is this in two respects: 1) in virtue of His mild

and merciful disposition towards sinners (2: 17; 4: 15); and 2) by virtue of His relation to God who appointed Him to the high-priesthood (5: 5, 10; 7: 16, 24).

Jesus Christ is the true and absolutely perfect High Priest—1) because He is sinlessly holy, so that He had not, like a Levitical high priest, to present an offering first for His own sin (7: 27);

2) because he no longer performs His office on earth but in heaven, in the sanctuary not made with hands, of which the Mosaic tabernacle is a mere shadow (8: 2—4; 9: 24);

3) because He did not offer a sacrifice of animals, but Himself as a sinless offering, and entered into the sanctuary through His own blood (9: 12; 10: 10);

4) by His redeeming death He established the new covenant, and effected the forgiveness of sins, and an everlasting redemption, since He entered for us into the presence of God *once for all* (9: 12; 10: 12, 14);

5) the heavenly, high-priestly ministration of Christ has an infinite superiority, for He presents Himself to God for us (9: 24), and the exalted Mediator exercises an everlasting activity on our behalf by His intercession (7: 25).

127. So likewise the Apostle Peter in his letters reminds his readers that "Christ has suffered for you" (1 Pet. 2: 21), and describes the suffering of Jesus in ascending gradation—1) as innocent (*ver.* 22); 2) as patient (*ver.* 23); 3) as vicarious and expiatory (*ver.* 24), "who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed".

128. Here as in 1 Pet. 1: 18, 19, "Knowing that ye were redeemed, not with corruptible things, with silver or

gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot; even the blood of Christ", deliverance from sin and obedience towards God, is designated as the aim of the death of Jesus.

This moral effect is conditioned by His vicarious, atoning death. For when Peter, referring to Isa. 53; 4, etc., especially *ver.* 12, expresses himself thus, "who his own self bare our sins" (1 Pet. 2: 24), it is impossible to mistake the idea of substitution.

While Peter characterizes the vicarious act of Christ more definitely as "bare our sins . . upon the tree", he seems at the same time to regard the wood of the cross on which the body of Jesus was lifted up, and to which it was fastened ("in his body upon the tree"), as the altar on which Jesus placed His body as a sacrifice laden with our sins, consequently our sins themselves; so that He appears in the character of a priest, and His death on the cross is a priestly act.

We cannot but come exegetically to the conclusion that here not simply a vicarious suffering and death is spoken of, but in particular a vicarious sacrificial death on the cross, which is represented as that act of Christ whose aim and operation was the reconciliation of sinners, and with it their moral renovation.

129. In a similar way the reconciling and sanctifying elements in the death of Christ are put together in 1 Pet. 3; 18, "because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God". To bring us to God was the object of the death of Jesus. But since He alone, who is free from sin and holy, may draw nigh to God, the medium of reunion with

God was the vicarious guilt—cleansing and reconciling death of Christ, endured once for all.

What is most remarkable is that Peter apprehends Christianity as the fulfilment of Old Testament prophecy. He presents the atoning death of Jesus as based on sacrificial rites (1 Pet. 1; 19; compare *ver.* 2), and on the leading chapter of Isaiah (53) (1 Pet. 2; 21—24; compare 3; 8).

130. With the Apostle John, Christ is the *propitiation* for the sins of the whole world (1 John 2; 2; 4; 10). The most general expression is, He laid down His life *for us*, in reality in our stead (1 John 3; 16); His shed blood has power to cleanse from sin (1 John 5; 6; 1; 7). The Apostle here bears witness to the purifying effect of the blood of Jesus which was shed on the cross.

131. In fact the Scriptures give constant prominence to the vicarious character of the Lord's suffering and obedience, and its substitutive character. It was the just as a substitute for the unjust. It was a work of ransom, of the payment of debt; and to Jews and Gentiles the result was to be reconciliation in one body with God as having slain the enmity by the cross (Rom. 5; 10; Eph. 2; 16; 2 Cor. 5; 19, 20; Eph. 1; 7).

IV. THE CHURCH DOCTRINE OF THE ATONEMENT.

132. The Church in her faith had an unwavering assurance, at all times, of the atonement wrought by the death of Christ. But in her dogmatic reflection, in the scientific formulating of the doctrine in some of its aspects she remained, for a time, unfixed, and she did not

come fully into precise and harmonious views so long as there was an obscure blending of the idea of sacrifice with a half true notion of redemption from Satan.

133. Anselm was the first to bring into full view the internal necessity of the death of Christ. This he did by the theory which rests on the conceptions of guilt and satisfaction.

134. The confessions of the Reformation, especially the *Formula of Concord*, extended what had been a one-sided emphasizing of the *passive obedience* by bringing into full relief the *active obedience* of Christ. The dogmaticians over against the objections urged by the Socinian criticism deduced from the human understanding, endeavored to show the necessity of both the active and passive obedience, that is, of the vicarious or substitutive fulfilling of the law, and the vicarious endurance of the penalty. The growth of unbelief set aside, at a later period, *first*, the doctrine of active obedience, *second*, of the passive.

135. The renewing faith of the most recent positive theology sought again to vindicate both. This, however, sometimes, was associated with an exclusive or excessive emphasizing of the active obedience; and in some others, with a predominant, though not exclusive emphasizing of that element, and in general with the substitution of the ethical conception of expiation for the judicial conception of penalty. It looks at the expiation more in its tendency to produce moral effect, than to its character as a vindication of justice and to the demands of the law.

1. The Ancient Church.

136. The Ancient Church laid stress more upon the person than upon the work of Christ, and loved to con-

template in the person the *at-one-ment* of God and humanity. Some of the Fathers regarded the *incarnation*, in and of itself, as having a redeeming and reconciling efficacy and as having a tendency to restore the harmony of human nature. But from the very beginning, others, on the basis of apostolic Christianity, maintained the redeeming element was chiefly found in the sufferings and death of Christ.

137. They regarded His death as a sacrifice and ransom, and therefore ascribed to the blood of Jesus the power of cleansing from sin and guilt, and held the cross in high esteem. The two ideas of redemption and atonement (reconciliation) were usually distinguished, by referring the former to the idea of sin, and the latter to the idea of guilt.

138. *Clemens Romanus* (d. 100) in *ad Cor.* 1 *ch.* 7 says: "Let us look steadfastly to the blood of Christ, and see how precious that blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world". And in *chap.* 49 we read: "On account of the love He bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls". Dorner rightly says: "Every interpretation of these passages is forced, which does not find in them the idea of substitution; and this, not only subjectively, the vicarious satisfaction of Christ, but also, objectively, that His substituted experience and acts also had their corresponding objective consequences".

139. *Ignatius, ad Smyrn.* 6 says: "Let no man deceive himself. Both the things which are in heaven and the glorious angels and rulers, both visible and invisible,

if they believe not in the blood of Christ, shall in consequence, incur condemnation”.

140. In *Justin Martyr* (d. 166) may be recognized the idea of a satisfaction rendered by Christ through suffering, for in his *Dialogue with Trypho* (§ 111) he says: “For the passover was Christ, who was afterwards sacrificed, as also Isaiah said ‘He was led as a sheep to the slaughter’ (Isa. 53: 7). And it is written, that on the day of the passover you seized Him, and that also during the passover you crucified Him. And as the blood of the passover saved those who were in Egypt, so also the blood of Christ will deliver from death those who have believed. . . . I affirm that He announced beforehand the future salvation for the human race through the blood of Christ”. According to *Justin* the object of Christ’s incarnation was to *suffer* for mankind, and he calls the death of Jesus a sacrifice.

141. *Irenaeus* (d. 202) in his great work *Against Heresies* speaks of the work of redemption as being carried on through all the ages and stages of life, which Christ represented in himself, so that death appears as the crown of the entire redemptive work. In V. 16 he says: “Our Lord also manifested Himself by means of His passion. For doing away with the effects of that disobedience of man which had taken place at the beginning by the occasion of a tree, ‘He became obedient unto death, even the death of the cross’; rectifying that disobedience which has occurred by reason of a tree, through that obedience which was wrought out upon the tree of the cross”.

142. The writings of *Clement of Alexandria* (d. 220) abound in passages upon the efficacy of the death of Jesus. In *Paed.* 1. 9 we read: “I came not”, He says, “to be ministered unto, but to minister”. “Wherefore

He is introduced in the gospel 'wearied' because toiling for us, and promising 'to give His life a ransom for many'. . . . Generous, therefore, is He who gives for us the greatest of all gifts, His own life; . . . and so good was He that He died for us". In *Quis Dives Salvus*, 34 we meet with the expression "*the blood of God*", "knowing not what a 'treasure in an earthen vessel' we bear, protected as it is by the power of God, and the blood of God the Son, and the dew of the Holy Spirit".

143. The early Fathers saw in the death of Christ the actual victory over the devil, and the source and condition of all happiness. Yet their faith had not yet been developed into the form of a strict theory of satisfaction, in the sense that the sufferings of Christ were a punishment, assumed by Christ in the place of the sinner, whereby the justice of God was satisfied.

Irenaeus indeed approaches most nearly the views of Anselm in a later period, and he speaks of both elements, *the perfect obedience* of Christ, and the *shedding of his blood as a ransom* (*Adv. Haer.* III. 18, 7; V. 1, 1, "since the Lord thus has redeemed us through His own blood, giving His soul for our souls, and His flesh for our flesh").

It thus can be seen that the primitive church universally believed that Jesus Christ was the only ground of salvation, and the Mediator between God and man.

2. The Church of the Fourth and Fifth Centuries.

144. The idea that Jesus offered Himself to the devil was held by some, notably *Gregory of Nyssa* (died after 394 A. D.). But Gregory held, that the devil, notwithstanding his craft, was deceived, since he could not retain Jesus in his power. The three chief elements of

his doctrine were: 1) the idea of justice—the right of the devil,—and the satisfaction of it; 2) the deception practiced upon the devil, in the idea that the Saviour, in his incarnation, deceived the devil by his flesh; 3) the necessity of this mode of redemption was relative; divine omnipotence might have chosen another way.

145. This idea was largely opposed by *Gregory of Nazianzen* (d. 389), who held that the artifice of Christ consisted in this, that Christ assumed the form of man, in consequence of which the devil thought that he had only to do with a being like ourselves, while the power and glory of the Godhead dwelt in Him.

Thomasius, in his *Christi Person und Werk*, sums up the discussion as follows: “The two theories of deliverance from the devil and atonement by sacrifice, gradually pass over into each other—and this by means of the intermediate idea of death. In proportion, as the death is referred to the divine causality, and viewed in the light of Gen. 2: 17, and Gal. 3: 10, Christ’s death is viewed as punishment for human sin, as the bearing of the curse, and is consequently referred to the divine justice. A theory of satisfaction begins to be developed”.

146. Meanwhile the idea of a sacrifice to God gained the preponderance, after its advocacy by *Athanasius* (d. 373). God had threatened to punish transgressors with death, and thus could not but fulfill his threatening. It was quite as contrary to the goodness of God as it would have been contrary to his justice and veracity not to punish the transgressor. (Here we see the premises of the later theory of Anselm.) When the Logos perceived nothing but death could save man from ruin, He assumed a human body, because the Logos himself, the immortal Son of God, could not die. He offered His human na-

ture as a sacrifice for all, and fulfilled the law by His death. By it He also destroyed the power of the devil.

Gieseler finds the basis of the later satisfaction theory in Athanasius, in Cyril of Jerusalem (*d.* 386), and, though less fully drawn out, in Eusebius of Caesarea (*d.* 340), in Gregory of Nazianzen, in Cyril of Alexandria (*d.* 444), and in Chrysostom (*d.* 407).

Thomasius gives a full view of the theory of Athanasius, as the most important in patristic literature, and sums up: "The Logos assumed a mortal body, in order thus to fulfill the law for us, to bring the vicarious sacrifice, to destroy death, to give immortality, and so to restore the divine image in humanity. . . . His death was the death for all".

147. The doctrine of the atonement received an essential modification in the statement of *Augustine* (*d.* 430), that the devil, who had overstepped his power, was conquered in the struggle.

Another representation was that redemption was the result of a conflict in which Jesus conquered the devil. The devil could not seduce Christ to commit the least sin; and by this victory Christ made amends for the sin of Adam, and thus broke the dominium which the devil had on that ground.

148. This view is found also in Hilary of Poitiers (*d.* 367), Leo the Great (*d.* 461), Gregory the Great (*d.* 604), and Theodoret (*d.* 457).

It is worthy of notice, that especially *Augustine*, on practical grounds, brought the ethical import of the death of Christ very prominently forward. As sin and ruin are the effects of our connection with Adam, so redemption is the effect of a living union with Christ.

In general during this period the redemptive principle was found not only in the death of the Saviour, but in His whole divine and human manifestation and life.

3. The Church of the Middle Ages.

149. The Church of the Middle Ages ripened into the theory of *Anselm* (d. 1109). In his *Cur Deus Homo* he established the doctrine of the atonement from the very essence of Christianity with a completeness of reasoning, hitherto unattained, and brought forth the idea of guilt and satisfaction.

Until Anselm's day the Church, so far as it held any specific dogma on the subject, generally believed and taught that the atonement of Christ was a ransom paid to the devil. Anselm found the statement offensive to reason and pernicious to conscience. The treatise is cast into the form of a dialogue, in which Boso, Anselm's friend in the convent at Le Bec, plays the part of *advocatus diaboli*, and brings forward objections to the Christian dogma, which his master seeks to answer. The subject is not, as the title *Cur Deus Homo* suggests, a discussion of the Incarnation, but of the Atonement.

150. His theory can be stated as follows:

1. *Sin is a debt and brings guilt.* (I. XI.). "Every one who does not pay due honor unto God, and does God dishonor, *does sin*" (I. 11).

2. *Some one must suffer for this guilt of sin.* "It is necessary that either the honor abstracted should be restored, or punishment shall follow; otherwise God were either unjust to Himself, or were powerless for either, which it is a shame even to imagine" (I. 13); "it is necessary that all sin be followed by satisfaction or penalty" (I. 15).

3. The necessity of punishment lies in this, that *sin perturbs the order and symmetry of the universe, is a certain deformity,—and thus God would seem to fail in His government* (I. 15). “It is impossible that God should lose the honor due to Him” (I. 14).

4. *It would be unworthy of God to pardon the sinner, merely by making use of His supreme authority, on account of mercy.* “Wickedness, if it be forgiven solely on account of mercy, is freer than righteousness; which appears extremely inconsistent” (I. 11).

5. *This penalty will be visited upon the sinner in person unless a willing substitute be found:*

a) *Personally free from all legal demands, and*

b) *Of sufficient dignity.*

“In no-wise could this be done by sinful man, since no sinner is able to justify another” (I. 23); “it was needful that as by the disobedience of man death had come upon the human race, so by the obedience of man should life be given back” (1: 3); “as this satisfaction God only can make, and man only should make, it is needful that it should be made by one who is both God and man” (II. 6); “God did not compel Christ, in whom was no sin, to die; but Christ of His own will bore death, not from any obligation to give His life, but on account of the obligation He was under to fulfill righteousness, in which He so firmly persevered, that He incurred death thereby” (I. 9).

6. *Jesus Christ is the substitute, vicariously suffering for us.*

This doctrine was not anything new. It had in substance already been taught by Athanasius, (*d.* 373), Augustine (*d.* 430), and by Gregory the Great (*d.* 604), but Anselm gave it a fuller and clearer expression.

151. The weakness of Anselm's theory lies

1) in that his definition of sin is mostly of a negative character;

2) in that he lays more stress on the absolute power of God than upon His divine holiness;

3) in that he lays no stress on the active obedience of Christ;

4) in that no provision is made for the application of atonement to the individual.

Thomasius says: "We cannot say, that according to Anselm's theory, the love of God is sacrificed to His justice, nor that the love of the Father recedes behind the love of the Son, nor that the relation between guilt and satisfaction is viewed merely quantitatively; nevertheless, the love of God is not made sufficiently prominent, and the passive obedience of Christ does not come to its full recognition, since the death of Christ is not viewed as the suffering of a divine judgment, but as a gift to the honor of God, hence it is not strictly vicarious, but rather supplementary". All this weakness of Anselm's theory has been supplied by the dogmatics of the Reformers.

152. *Abelard* (d. 1142) attached principal importance to the moral aspect of the doctrine, and declared that God makes such an exhibition of His love for man as to awaken man's love and trust in Him, and so disposes man to repentance. Anselm considered the last ground of the doctrine of redemption and atonement to be *the divine justice*, requiring an infinite equivalent for the infinite guilt of sin, a necessity founded on the nature of God; while Abelard, on the other hand, held it to be the free grace of God, which, by kindling love in the heart of man, blots out sin and with sin its guilt.

Thus Abelard first systematically developed the *moral influence* theory of the atonement, which was essentially the doctrine of the Socinians of the 16th century, and is the doctrine of Modern Unitarianism, and such trinitarians as Maurice, Jowett, Bushnell, and others.

153. The later scholastics returned to the doctrine of Anselm, and developed it more fully. *Thomas Aquinas* (d. 1274) brought the priestly office of Christ prominently forward, and laid great stress upon the superabounding merit of His death. He discussed especially the necessity of His suffering.

4. The Church of the Reformation.

154. The Reformation had no occasion specifically to handle the work of atonement, as the doctrine of the Church on the main point, was grounded in the truth. It was, however, brought into its true relation to justification, and the abuses of the sacrifice of the mass and the usages of penance, which obscured it, were set aside.

Luther (d. 1546) develops the doctrine with special richness, but not systematically. He makes the person of Christ the centre, and brings into unity His death and resurrection.

A full account of the teaching of Luther on the work of Jesus Christ is given by *KOESTLIN* in his *Theology of Luther*. Luther briefly designates it as *our redemption*. This is a deliverance from sin, death, hell and all misery—from the entire state into which we have been brought by the sin of Adam. His foremost thought is that the curse of sin, the guilt and consciousness of guilt, the sense of divine wrath, are taken from us. This deliverance wrought by Christ, is, according to Eph. 1: 7, es-

entially the *forgiveness of sins*. Luther's testimony upon this subject is exceedingly abundant and vivid.

Christ brings deliverance, because He, holy as He was from His very birth, never sinned, but, on the contrary, in perfect obedience, fulfilled the Father's will. Through His cheerful fulfilling of this divine will, we are sanctified (Heb. 10: 10), and through His obedience righteous (Rom. 5: 19). He entirely fulfilled the law which we were in duty bound to fulfill. We have here a dogmatic presentation of the *active obedience* of Christ in our stead, in which His *endurance* for us is also included as a moral act. ***** It is not really the active work of Christ in itself which has redemptive power for us, but *His taking upon Himself of that which we had as sinners to bear*. Christ, says Luther, *took upon Himself that which was ours*, our sin, in order to remove it from us, and to bestow upon us His own holiness and righteousness. Christ is even to be called, with emphasis, *sin* itself (2 Cor. 5: 21). He has sin, is a sinner, is *made to be sin for us*—never by any means in the sense of having Himself committed sin, but because He has taken upon Himself and bears all sins, is a sacrifice for them, and in bearing, renders satisfaction for them, ***** Christ, in assuming sin, took upon Himself the *wrath of God*. The atoning work of Christ is completed in His sacrificial death. Luther depicts most impressively the last sufferings and death, enduring it for us even to the utmost, that which would have fallen upon us sinners. Thus it is that the sins of men are laid upon Christ as taught in Isa. 53. Over the sinner hangs the law, with its *sentence of condemnation and its curse*. Christ takes this sentence upon Himself, and endures the curse and its visitation, just as though He had Himself broken the law. He has, ac-

cording to Gal. 3: 10, and Deut. 21: 23, been fully made a curse for us. He exposed Himself to the wrath of the law, the veritable terrors of the law, with its awful maledictions, rolled upon His inmost soul. It was the **wrath of God Himself** which Christ endured when He bore the curse of the law upon our sins then resting upon Him. It was the eternal wrath of God, merited by our sins. It is **punishment** which God here suffers to come upon Him; for God has laid upon Him the iniquity of us all (Isa. 53: 6). Sin and the wrath of God were the cause of His death, just as death, in the first instance, came by sin. ***** Christ bears the pains of us all—is punished for us. **** Luther speaks very frequently of a payment which Christ has made for our sins—a **satisfaction rendered to the divine righteousness**. The forgiveness of sins was accomplished by a two-fold process, by Christ taking upon Himself in His suffering all our punishment, and by His fulfilling of the law in our behalf. ***** Luther combines in one general conception the validity and efficacy of Christ's suffering and that of His active obedience. It is His obedience by which we are justified and sanctified. ***** Luther attributes the all-comprehensive conquest and blotting out of sin, together with reconciliation with God to the sufferings and death of Christ; but he regards it as finally completed only in the resurrection. The resurrection is the chief article of faith. It and the ascension are alone our comfort, life, eternal happiness, righteousness and our all.

155. **Melanchthon** (d. 1560), even in the later editions of his **Loci Theologici**, did not treat of the theory of satisfaction in a particular **locus**, nor did he expressly single it out, but included all that had reference to it, in the doctrine concerning justifying faith. The same may

be said with regard to those passages in the *Augsburg Confession* (Art. III. and IV.) and the *Apology* (ch. III., Art. VI. 113, 58) which refer to the atoning death of Christ.

156. The Reformers, further developing the doctrine of Anselm, carried their definitions sharply out on two points. They extended the idea of vicarious suffering, so as to include the divine curse (*mors aeterna*), an opinion which was combated by the theologians of the Roman Church,—and they insisted upon the active obedience of Christ, together with the passive, referring the former to the complete obedience which Christ yielded to the law. Both these opinions were intimately connected with the Protestant doctrine of justification.

157. This doctrine of the *active obedience* was most prominently brought forward in the *Formula of Concord*, especially as opposed to the teaching of Osiander (a Lutheran) and Parsimonius (a Calvinistic theologian). *Sol. decl.* III. 14, 15, 16, “The righteousness which, out of pure grace, is imputed before God to the believers, is the obedience, the passion and resurrection of Christ, by which he has made satisfaction for our cause to the Lord, and expiated our sins. For since Christ is not alone man, but God and man in one undivided person, He was as little subject to the Law, as He was liable to suffering and death, because He is the Lord of the Law. Therefore His obedience not only in suffering and dying, but also that He in our stead was voluntarily subject to the Law, and fulfilled it by His obedience, is imputed to us for righteousness, so that, on account of his complete obedience, which by deed and by suffering, in life and in death, He rendered His heavenly Father for us, God forgives our sins, regards us godly and righteous, and eter-

nally saves us. This righteousness is offered us by the Holy Ghost through the Gospel and in the sacraments, and is applied, appropriated and received through faith, whence believers have reconciliation with God, forgiveness of sins, the Grace of God, sonship and heirship of eternal life”.

This makes provision for what was lacking in the theory of Anselm, and our confessions and dogmaticians thus unfold the whole doctrine of the Atonement.

5. The Teaching of the Lutheran Dogmaticians of the Seventeenth Century.¹

The doctrine of our Dogmaticians may be arranged under the following heads:

158. 1. *The chief end of redemption.*

Quenstedt: 1) “This consists in the perfect reconciliation of man, the sinner, with God, or the restoration of the former friendship between the separated parties, God and men the sinners, Rom. 5: 10; Col. 1: 20, 21; 2 Cor. 5: 18, 19; Heb. 7: 27;

2) “Deliverance from the captivity of the devil, Luke 1: 74; Heb. 2: 14, 15; 1 John 3: 8;

3) “Deliverance from sin, as well in its relation to its guilt, Col. 1: 14; Eph. 1: 7, as its slavery, 1 Pet. 1: 18; Gal. 1: 4, and its inherency, Rom. 8: 23”.

159. 2. *The two parts of the priestly office of Christ.*

Quenstedt: “The priestly office of Christ is composed of two parts, satisfaction and intercession. 1) He made the most perfect satisfaction for all the sins of the whole world and earned salvation; 2) He anxiously interceded

¹ See also SCHMID, *Doctrinal Theology of the Evangelical Lutheran Church*. Pp. 342—370.

and still intercedes and mediates, on behalf of all, for the application of the acquired salvation. That the Messiah would perform these functions of a priest, Isa. 53: 12 clearly predicted”.

160. 3. ***Synonyms of Satisfaction.***

Hollaz: “Satisfaction is not a scriptural but an ecclesiastical term, yet its synonyms exists in the holy volume”.

1) ***Propitiation.*** “He is the propitiation for our sins; and not for ours only, but also for the whole world” (1 John 2: 2; 4: 10);

2) “***Hilasterion (Propitiation)***, Rom. 3: 24, 25; 3) ***Reconciliation***, Rom. 5: 10; 2 Cor. 5: 18. 4) ***Redemption***, Eph. 1: 7; Col. 1: 14. 5) ***Paying the ransom (Lutron)***, Matt. 20: 28”.

161. 4. ***The mercy of God is not absolute, but ordinate.***

Hutter: “The mercy of God is not absolute, but in Christ, and founded only in Christ, and in His merit and satisfaction. . . . There could not be a place for God’s mercy until satisfaction should be rendered the divine justice”.

162. 5. ***The object to which satisfaction has been afforded is the Triune God alone.***

Quenstedt: “For the entire Holy Trinity, offended at sins, was angry at men, and, on account of the immutability of its justice (Rom. 1: 18), the holiness of its nature, and the truth of its threatenings, could not with impunity forgive sins, and, without satisfaction, receive men into favor”.

Hutter: “Neither the devil, nor sin, nor death, nor hell, but God Himself, was the ruler holding the human

race in captivity, as He delivered it to the infernal prison by the sentence, 'Thou shalt surely die'".

163. 6. *Christ, as the God-Man, could pay an infinite price of satisfaction to the infinite God.*

Quenstedt: "It was the infinite God that was offended by sin, . . . and it required an infinite price of satisfaction, which Christ alone could pay. . . . The source from which Christ made this satisfaction comprises both natures, the divine, as the original and formal source, and the human as the organic source, acting from divine power communicated through the personal union".

164. 7. *In the work of redemption both natures of Christ participate.*

Gerhard: "The work of redemption, atonement, and salvation, were accomplished in, with, and through both natures of Christ. . . . The sufferings and bloody death of Christ would have been without a saving result, if the *divine nature* had not added a price of infinite value to those sufferings and that death, which the saviour endured for us, . . . and if this service of infinite value had not been rendered by one who was at the same time *man*, it would have been of no avail for us men".

165. 8. *Christ's entire obedience embraced two things.*

Quenstedt: "1) The most exact fulfilment of the Law;

"2) the enduring, or the most bitter suffering, of the penalties merited by us transgressors.

"By *His acts* Christ expiated the crime which man had committed against justice, and by *His sufferings* He bore the penalty which, in accordance with justice, man was to endure. Hence the obedience of Christ, afforded in our place, is two-fold, *the active*, which consists in the

most perfect fulfilment of the Law, and the *passive*, which consists in the perfectly sufficient payment of penalties that awaited us”.

166. 9. *By His active obedience we are accounted righteous.*

Hollaz: “By His active obedience, Christ most exactly fulfilled the divine Law in our stead, in order that penitent sinners, applying to themselves, by true faith, this vicarious fulfilment of the Law, might be accounted righteous before God, the judge, Gal. 4: 4, 5; Rom. 10: 4; Matt. 5: 17”.

Note: 1) God could not forgive us if we could not be considered as having satisfied the demands of the divine Law;

2) Christ made satisfaction to the Law in all things, in order that His fulfilment and obedience might be imputed to us, for Christ was subject to the Law not for His own person;

3) As Christ has nevertheless fulfilled the Law, He has done it in our stead, Rom. 8: 3.

167. 10. *By His passive obedience Christ obtained the forgiveness of our sins.*

Hollaz: “By the passive obedience, Christ transferred to Himself the sins of the whole world (2 Cor. 5: 21; Gal. 3: 13), and besides this suffered the punishments due them, by shedding His most precious blood, and meeting for all sinners the most ignominious death (Isa. 53: 4; 1 Pet. 2: 24; John 1: 29; Rom. 11: 25; Gal. 1: 4; 1 Cor. 15: 3; 1 Pet. 3: 18; Heb. 10: 12; Rom. 6: 23; Heb. 9: 28), in order that, to believers in Christ the Redeemer, sins might not be imputed for eternal punishment”.

168. 11. *The satisfaction which Christ made is a vicarious satisfaction.*

Gerhard (condensed): 1. Christ is our *mediator*, 1 Tim. 2: 5, 6, "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom (*antilutron*) for all"; Heb. 8: 6; 9: 15.

2. Our *redeemer*, Eph. 1: 7, "In whom we have our redemption through his blood, the forgiveness of our trespasses"; Rom. 3: 24; Col. 1: 14; 1 Pet. 1: 18, 19.

3. The *hilasmos*, *propitiation* for our sins, Rom. 3: 25, "Whom God set forth to be a propitiation, through faith, in his blood"; 1 John 2: 2; 4: 10.

4. By Him we are reconciled to God, Rom. 5: 10, 11, "We are reconciled to God through the death of his Son through whom we have now received the reconciliation"; 2 Cor. 5: 18, 19; Eph. 2: 16; 5: 2.

5. He gave His life a *lutron* and *antilutron* for us, Matt. 20: 28, "the Son of man came to minister and to give his life a ransom for many"; Mark 10: 45; Tit. 2: 14; Heb. 9: 15.

6. He was made *sin* for us, 2 Cor. 5: 21, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him"; Rom. 8: 3.

7. He became a *curse* for us, Gal. 3: 13, "Christ redeemed us from the curse of the law, having become a curse for us".

8. He took upon Himself our sins and their *punishment*, 1 Pet. 2: 24, "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed"; John 1: 29.

9. He shed His *blood* for our sins, Heb. 9: 14, "how much more shall the blood of Christ, who through the

eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"; Matt. 26: 28; 1 John 1: 7.

10. He blotted out the *indictment*, Col. 2: 14, "having blotted out the bond written in ordinance, that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross".

11. He freed us from the *curse of the Law*, Gal. 3: 13, "Christ redeemed us from the curse of the law".

12. He freed us from the *wrath* of God, 1 Thess. 1: 10, "Jesus, which delivereth us from the wrath to come".

13. He freed us from eternal *condemnation*, 1 Thess. 5: 9, 10, "For God appointed us not unto wrath, but unto the offering of salvation through our Lord Jesus Christ, who died for us".

14. In Christ we are *righteous* and *beloved*, 2 Cor. 5: 21, "Christ was made to be sin in our behalf, that we might become the righteousness of God in him"; 1 Cor. 1: 30.

169. 12. *Our dogmaticians distinguish between the REAL and the PERSONAL object for which Christ made satisfaction.*

Quenstedt: 1. "The *real object* comprises (1) *all sins whatever*, original as well as actual, past as well as future, venial as well as mortal, yea, even the very sin against the Holy Ghost, Act. 2: 14; 1 John 1: 7; Heb. 1: 3; 1 John 2: 2. (2) All the penalties of our sins, temporal as well as eternal, Gal. 3: 13; Rom. 5: 8, 9; Heb. 2: 14, 15; 1 Cor. 15: 14".

170. 2. "The *personal* object comprises each and every sinful man, without any exception whatever, is even of those who fail of salvation, Matt. 20: 28; 2 Cor. 5: 14,

15; Heb. 2: 9; 1 Tim. 2: 6; 1 John 2: 1, 2; Heb. 6: 4—6; 2 Pet. 2: 1”.

171. 13. *Christ's merit flows from the satisfaction rendered to God, and His merit is imputed to us.*

Quenstedt: “Merit flows from satisfaction rendered. Christ rendered satisfaction for our sins, and for the penalties due to them, and thus He merited for us the Grace of God, forgiveness of sins, and eternal life”.

172. 14. *The dogmaticians of the 17th century gave the theory of Anselm, and the doctrine of the atonement, a more juridic shape,* which may be condensed from *GERHARD*, (d. 1637) and *QUENSTEDT* (d. 1688) as follows:

1. The Triune God is offended at sin. Sin is an offense, an injury and violation of the infinite God.

2. God cannot suffer such an offense to go unpunished. The deserved punishment would be infinite penalty and pain.

3. With justice stands also mercy. Hence it was necessary that there should be a harmonizing of justice and mercy, that God might be just and show pity. Both these points were to be regarded in the one work of salvation. Justice was first to be satisfied; there could be no room for mercy until the claims of justice were met. Justice is absolute; mercy is not, but ordinate. Hence the work of atonement is first to God-ward; it is meant to meet an inseparable demand of the divine character and government.

4. The plan devised by the divine wisdom centers in the person of the God-Man. His obedience and sufferings have infinite value because of the exalted character of His person (Acts 20: 28, “the church of God which he purchased with his own blood”—every drop of which partaking of the character of the whole is of infinite value)

and the vastness of His sufferings. His work of redemption is, therefore, more than sufficient for all mankind.

5. The satisfaction rendered by Christ consists in His active and passive obedience not as *separate* factors, providing each a separate part or result, but in indissoluble unity. He suffered in His acts, and was active in His sufferings, so that His action was passive and His passion was active, yet though they cannot be *separated* in their operation, they may be distinguished in it. With reference to this distinction, it may be said, that our Lord made a satisfaction for sinners in two ways: 1) by rendering in our place a perfect obedience to the law and thus fulfilling it; 2) by taking on Himself the penalty and curse of the law, and by voluntarily bearing in our stead the curse which by our disobedience we had merited.

Man requires more than a negative release from the wrath of God; he needs a positive righteousness which can be received only by the fulfilling of the law; hence our Lord took upon Him to release us from the penalty by bearing it, and to invest us with a perfect righteousness by obtaining for us and imparting it to us. He imparts to us the benefit of His bearing the penalty, and He imparts to us His obedience in fulfilling the law.

Our Lord endured the sufferings of lost man not on the principles of arithmetic, by count, weight, and measure, but on the deeper and fathomless principles which the divine mind alone can comprehend. Over against the mathematics of amount is set the divine glory of the person of Christ, and the atonement is weighed in the scales of infinite purpose and divine love, not in the mechanical balances of a prosy human construction.

The atonement of our Lord was one which fully met the divine ends. It was more than a complete payment of the debt, not a compounding of it.

6. The effect of the satisfaction is the merit of Christ. By His satisfaction He made compensation for the injury done to God. He expiated the iniquity of man; He paid the debt; He acquired by merit the just remission of our sins and eternal salvation, which are to be applied to the believer in justification.

The *passive* obedience of Christ contemplates more directly *our absolution from the penalty of sin*; His *active* obedience, the *righteousness which avails before God*.

The *second* part of the sacerdotal office, *intercession*, will be treated of in the next section, under *The Regal Office* of our exalted Saviour.

6. Further History of the Dogma.

The assaults against the dogma of the atonement have been made especially by the Socinians, followers of *Faustus Socinus* (d. 1604). The points especially dwelt upon are the following:

173. 1. *The doctrine conflicts with the goodness of God*. A benevolent being will forgive without any satisfaction. It is neither necessary that such a being should punish our sins nor require satisfaction for them; either would imply that God is not able or is not willing freely and without price to forgive our sins.

174. This objection is met by the whole representation of the character of God, in the revelation of that character both in nature and in His oracles. The whole moral history of our race and the testimony of God's word show that He does punish sin. He punishes it here beyond all dispute, and does exact the penalty. Analogy

would lead us to expect that He would pursue the same plan hereafter, yet more fully, and the Bible reveals to us that the retributions of justice here are but a foreshadowing of the perfect retribution which is to take place hereafter. God is indeed love; but our God is a consuming fire, and His hatred, His abhorrence, His terrors, are as thoroughly developed in nature and in revelation as His beneficence. Man's conscience, his sense of guilt, of responsibility, echo not in vain these great truths. There is no goodness of God which does violence to right, to law, to order, to His own claims on His creatures.

175. 2. A second objection is: *That satisfaction and forgiveness are mutually exclusive; they are contradictory terms.* If the debt is paid, the penalty for not paying it should not be exacted.

176. This is a mere isolating of the idea of debt, and is the putting on the whole transaction a falseness of view in conflict with what we have seen is the true notion. The "debt of due" is paid by the active obedience of Christ; the "debt of penalty" by His passive obedience. Man requires both remission of penalty for the old debt and satisfaction for the debt which would continue to accrue. He needs not only pardon for what he has done of sin, but acceptance for what he is to offer of holiness, and this holiness is *acquired* for him by Christ.

177. 3. A third objection is: *That a transfer of guilt and punishment, on the one side, or of merit on the other, is not possible;* inasmuch as guilt, penalty and merit, are purely personal things, which cannot be transferred from one person to another. Our sin cannot be transferred to Christ so that we lose the sin, cease to be sinners, and Christ receives the sin and becomes a sinner.

Nor can Christ's merits be transferred to us so that He ceases to have merit and we come to possess it.

178. All this utterly ignores the idea of representation and is aimed against a view which no believer in the atonement ever had or could have. The doctrine of representation is not that my personal sins cease to be mine and become the personal sins of my Saviour, or that His personal holiness ceases to be His and becomes my personal holiness. On the contrary, in my salvation, I am a personal sinner and my Saviour is personally holy, but in the divine arrangement of the mediation He representatively takes my sin upon Him in its penalty, and representatively imputes His righteousness to me, so that as the result of the two parts I am released from the penalty by His paying it, and clothed with the righteousness which He acquired. There is a representative transfer, but no personal one, in the sense of the objection. When God made Him to be sin, He was personally absolute in His holiness, and was made sin neither in Himself nor for Himself, but for us; and when we were made the righteousness of God in Him we were still personally sinners and when we were made righteous, we were not made righteous in ourselves but in Him. He was made sin, though then as before He knew no sin personally. We were made righteous, though then as before we knew no divine perfect righteousness of God personally.

179. 4. The fourth objection is: *That a vicarious suffering makes a vicarious fulfillment of the law superfluous.* It would imply that God insists on having the debt paid twice. This objection is a mere repetition in substance of the second and has already been answered.

180. 5. The fifth objection is: *That Christ has not actually endured punishment parallel with that for which*

His suffering is a substitute. He has not endured eternal death, nor even temporal death permanently, for He has risen from the dead. He has not suffered an amount of pain equal to that which would be involved in the eternal damnation of the race. To say that this lack in the amount is compensated by the glory of His person is unsatisfactory, for with God there is no respect of person, nor were the sufferings of Christ, punishment or penalty, in the proper sense, but only part of His struggle for exaltation, for the joy set before Him. There is wanting, it is said, all internal analogy; there is no proportion between that which He bore and what we would have had to bear; our suffering was to be eternal, His was only temporal.

181. To all this the answer is already implied in the true view of the atonement. Death is the wages of sin. The death of Christ must have been in some sense the wages of sin, but as He was sinless, death to Him must have been the wages of sin of others. His death must have been vicarious. Socinianism represents God as inflicting the most fearful death upon an innocent being without any sufficient reason whatever. On the supposition which is accepted on both sides in the argument Christ was a being of infinite holiness and infinite glory. According to the true view the sufferings of this being had an object in the divine plan which fully justifies God in inflicting them. According to Socinianism the sufferings and death of Christ were the most aimless and inexcusable cruelty and murder.

If the Socinian says, "God is too good either to punish sinful man or to exact satisfaction", what can he say in vindication of his own theory that God exacts from His Son all the shame and anguish of His life of afflict-

ions and of His death as conditions on which alone He could be exalted to glory. And with what utter violence is the whole testimony of Scripture treated when the works and sacrifices and sufferings of Christ are represented as designed to secure greatness for Him, not mercy for us. He figures in this conception, not as a miracle of love, but rather as a miracle and monster of personal ambition, to whose aspirations God is willing to pander and from whom He yet exacts suffering and death as if it were His nature to love misery.

182. 6. The sixth objection: *It is objected that His active obedience cannot satisfy for us, because as man He was bound to render this for himself.* He could not pay our debt of obedience; because at best He could do no more than pay His own.

183. This objection shows the nakedness of Socinianism. It shows that such a Christ as it feigns would not redeem us. But our Christ is one whose whole human life was taken on him voluntarily. He was not subject to the law nor debtor to the law and requiring no obedience for His own sake; His obedience must have been rendered for the sake of others. The Deity of Christ reacts upon His atonement; His atonement reacts upon the evidence of His Deity; and Socinianism sets itself against both, because it sees if either doctrine stands, both doctrines stand.

184. 7. The seventh objection: *If Christ has fulfilled the law for us, in our place, we need not fulfill the law, and God has no right to demand anything of us, not even faith.* The Socinians urge therefore that the Church doctrine is pernicious, that it opens to men the door for sin or at least invites them to indolent security.

185. This objection is like all the others directed against a purely imaginary theory of the atonement. It ignores the entire moral nature of our relation to God. Christ has indeed fulfilled the law in our stead, so that justification is rendered possible through that fulfillment. We do not and cannot fulfill the law for our justification; that has been done perfectly and forever, and God does not demand that we should find justification by our own fulfilling of the law, nor by the merit of our faith; but though the law is removed by Christ as the condition of justification, it stands for other and necessary ends. God does not demand faith of us as something added on our part to the insufficiency of Christ, but it is the medium by which we grasp Christ in His all-sufficiency. The atonement of Christ reaches no one except as it is applied; it is applied to no one except as it is grasped by faith, and faith is the spontaneous spring of holiness so that the deepest roots of the purest holiness draw their life from the atoning sacrifice of Christ. Socinianism denies, then, that Christ has by His sufferings made atonement. He died, not that God might be propitiated but that God might show that He is propitiated. The atonement is only an argument in the shape of a fact. Our salvation is in no sense conditioned by the death of Christ, except as Christ by His death obtained the plenitude of power and frees from sin and penalty those who obey. Socinianism in its last postulate denies its first. It makes Christ necessary to our pardon as our King, and yet denies that He is necessary as our Priest.

186. *Hugo Grotius* (d. 1645) combated the views of Socinus, and maintained that the right of punishing belongs to God as the Sovereign of the universe, independently of any offence which may have been given to Him.

He held that the right of gratuitous forgiveness is an element of God's prerogative as a moral sovereign, and that the benevolence of God requires that He should make an example of suffering in Christ to exhibit that sin is displeasing to Him. His view is called the *governmental* theory, but has never been accepted by any historical Church, but has been held by several schools of theologians both in Germany (*Flatt, Storr*) and especially in America (*Jonathan Edwards, Jr., Dwight, Emmons, Park*) and by many Congregationalists.

187. Grotius, as well as Socinus, attached principal importance to the moral impression which the death of Christ is calculated to produce, with this difference only, that Grotius takes this moral principle negatively, Socinus positively; for, in the opinion of Grotius, the moral effect of Christ's death consists in the exhibition of the punishment due to sin; according to Socinus, in the moral courage which Christ manifested in his death.

188. There have been also those who, at different periods of the development of the Church, have held to the *mystical theory* of the atonement, which has appeared mainly in two forms, 1) that our reconciliation is brought about by the mysterious union of God and man in the incarnation, and not by His sacrificial death,—as taught by the school of Schleiermacher among modern Germans; and 2) in regarding the internal life of Christ as containing the redeeming principle, in opposition to those who laid the principal stress upon His external sufferings. Christ did not deliver us from chastisements, but taught us how to bear them, that they may serve to turn our minds from earthly things.

189. According to *Kant* (*d.* 1804), no substitution can take place. Man must, after all, save himself. No

external expiation, not even that of the Son of God as our ideal representative, can supply the lack of our own self-improvement.

190. According to **Schleiermacher** (*d.* 1834) our reconciliation consists in our reception into the common life of Christianity, and sharing its common spirit. The redeeming and atoning principle is not the single fact that Christ died, but a vital union with Him. By means of *this vital union* we appropriate to ourselves Christ's righteousness, his obedience unto death; but this appropriation, however, is not to be confounded with the mere external theory of vicarious satisfaction. Schleiermacher rejects the phrase that Christ fulfilled the *law*; he only fulfilled *the Divine Will*.

Since 1860 the controversy about the atonement entered into a new phase in Germany, in consequence of the position taken especially by **Hofmann** of Erlangen (*d.* 1877), in his *Schriftbeweis*, deviating from the Lutheran doctrine in respect to "the vicarious satisfaction". Partly as a result there arose in the universities of Erlangen, Rostock, and Dorpat, a strict Lutheran confessional school of theologians of the type of Gerhard and Bengel.

191. **Hofmann** maintains:

- 1) That the death of Jesus was not the punishment for, although the result of, the sin of man;
- 2) Satisfaction is not made thereby to the wrath of God;
- 3) Christ did not suffer in the place of man;
- 4) Our reconciliation with God does not consist in the fact, either that our sin was correspondingly punished in Jesus' death, or that it was atoned for by Jesus' ethical action in His sufferings, but by that fellowship be-

tween God and Jesus Christ which had for its end the salvation of many.

192. *Philippi* (d. 1882) replied in the preface to the second edition of his *Commentary on the Epistle to the Romans*, and especially in his famous *Kirchliche Glaubenslehre* (6 vols.). *Delitzsch* (d. 1890), among others, has also most ably answered him in a *Dissertation* appended to the second volume of his great *Commentary on the Epistle to the Hebrews, on the sure Scriptural Basis of the Ecclesiastical Doctrine of Vicarious Satisfaction* (Pp. 418—463).

193. A new movement centered around *Ritschl* (d. 1889) and his school, and the main point of discussion in modern times among those not willing to accept the doctrine of vicarious atonement, is the work of Christ in redemption. His book bears the title of *The Christian Doctrine of Justification and Reconciliation*. It is a complete system of theology, but it differs from the formal treatises on theology. His first volume deals with the history of the doctrine of justification, beginning with Anselm and Abelard. In it his prejudices show themselves. The second volume deals with the Biblical foundations for the doctrine. Here is much forced exegesis. The third volume is the constructive one. It is this third volume which has been so often translated or reproduced.

Already *Schleiermacher* had held that the great work of Christ in redemption was an inward one, an ethical and spiritual work, the transformation of character. Not merely does the transformation of man's character follow upon the work of redemption, but *it is the work of redemption*. *Ritschl* and the *Ritschlians* emphasize this idea. Forgiveness is not given on condition of the vicarious penal sufferings of Christ, whose sufferings and death are

of significance, rather because His life and works were a complete fulfillment of His calling, and witnessed to as such by God's raising Him from the dead.

194. Ritschl and his followers lay great stress upon *Werturteile*, judgments of value. What God is to us we can know simply as religious men and solely upon the basis of religious experience. It opens up boundless possibilities of subjectivism in man.

195. Through the Gospel we become aware of God's work through Christ in us and for us. The reconciliation is of us. The redemption is from our sins. The regeneration is to a new moral life. We are not to speak of a reconciliation of an angry God, but of a reconciliation of man with God.

Through the influence of Jesus, reconciled on our part to God and believing in His unchanging love to us, we are translated into God's Kingdom and life for the eternal in our present existence.

Salvation is transformation of our personality through the personality of Jesus by the personal God of truth, of goodness and of love. All that which God has done for us is futile, save as we make the actualization of our deliverance from sin our continuous and unceasing task.

We may remark:

196. 1) That Ritschl and all his followers deny the doctrine of vicarious atonement; they deny the Anselmic scheme; they deny that the work of Christ had its bearing upon the mind and attitude of God; justification is thought of not as forensic and judicial, not as a declaring a sinner righteous in the eye of the divine law, and as an imputation of Christ's righteousness; we are not to think of the reconciliation of the wrath of God against sin, but of a reconciliation of alienated men with God; we are not

to delineate God as unreconciled, and that the work and sufferings of Christ are a substitute for our sins and their punishment, and that we are redeemed and bought with the blood of Jesus Christ,—this idea may cause gratitude and tender devotion, and a loyal service on the part of the ignorant and unthinking, but such a view works revulsion among those who think, and who believe that renovation of character is the essential salvation.

197. These followers of *Ritschl* take pride that a generation of more or less notable *thinkers* have advocated this view. They maintain that Jesus reveals a God who has no need to be reconciled to us. The alienation is not on the side of God, but on the side of man. They hold that the fiction of an angry God is the most awful survival of primitive paganism. No sacrifice is necessary. A reconciliation with God is not necessary. Of the reconciliation of man to God the only condition is the revelation of the love of God in the life and death of Jesus and the obedient acceptance of that revelation on the part of man.

198. All this is nothing new. Ever since Paul preached the gospel the wise of the world have held the same opinion. It was the view held by some in Corinth of old, 1 Cor. 1: 18, "For the word of the cross is to them that perish foolishness; but unto us that are saved it is the power of God"; 1: 23, "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness". Especially do the first two chapters of 1 Corinthians meet this view. As to the very points at issue against which *Ritschl* and his followers of every kind so strongly object, the Word of God is explicit and clear in its teaching. We need only cite Matt. 20: 28, "The Son of Man came . . . to give his life a ransom for (*anti*)

many"; John 10: 15, "I lay down my life for (*hyper*) the sheep"; Rom. 4: 25, "Who was delivered up for (*dia*) our trespasses, and was raised for our justification"; Gal. 2: 20, "The Son of God, who loved me, and gave himself up for (*hyper*) me"; 1 Tim. 2: 6, "Christ Jesus, who gave himself a ransom for (*antilutron hyper*) all"; Tit. 2: 14, "Who gave himself for us, that he might redeem us"; 1 Pet. 1: 18, 19, "Ye were redeemed, . . . with precious blood as of a lamb without blemish and without spot, even the blood of Christ"; Heb. 9: 28, "Christ, having been once offered to bear the sins of many"; Eph. 5: 2, "Christ loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell"; Heb. 7: 27, "Who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself"; Heb. 9: 14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience . . . ?"; Heb. 10: 10, 12, "We have been sanctified through the offering of the body of Jesus Christ once for all. . . . But he, when he had offered one sacrifice for sins for ever, sat down at the right hand of God".

199. Again, the objection has been made, that he follows Kant as his master, that he depreciates the religious facts in Christianity in favor of the ethical,—that he lays a moral foreground without providing a dogmatic background,—that he reduces the objective fundamental truths of the Word of God, into subjective ethical ideas.

Again, according to Luthardt, it does not matter to Ritschl so much what the facts of the Christian faith are in themselves, as what they mean for us, and thus he

makes his whole dogmatic system hang in the air. As the great truths of revelation are only of weight according to the significance we attach to them, Christianity is stripped of all its importance.

Again, the chief verities of our Christian faith are taken away,—in the way the Church has always held them,—the doctrine of the Trinity, the doctrine of the Person of Christ, our theory of the atonement and satisfaction, our doctrine of justification, in place of the last comes up again the Roman Catholic idea of an *infused righteousness*.

And finally we may say, that the object of justification with Ritschl is not the individual but the community,—it is not an act of God, and its effect on the individual is not an objective divine forgiveness, but a subjective act of incorporation of the individual into the redeemed community. Christ and His work are not the ground of justification.

We cannot but be painfully convinced that on this vital point of the vicarious atonement Ritschl deviates from the rule of faith laid down in the Scriptures and the teaching of the Roman Catholic, the Reformed and the Lutheran churches, and upsets the very corner-stone of the faith and hope of uncounted millions of followers of Christ since the days of the Apostles. He reasons in a manner which corresponds to the views of the sentiments of many who are yet outside of the Kingdom of Christ.

200. After the criticism of Ritschlianism it may be of interest to read what Prof. James Orr says in his *Ritschlian Theology and the Evangelical Faith*. “It is the first look of the system that is plausible; only when we get a little further down, and begin to apprehend it in its inwardness—to see the foundations on which it rests, the

ideas which control it, the sense it puts on individual doctrines—do we become aware how impossible it is for the Church ever to accept it as a satisfactory interpretation of its faith” (p. 10). “Without entering into too many details, we propose to test this new theology with reference to two of the greater doctrines of the evangelical faith—the doctrine of the *Incarnation*, and the doctrine of *Reconciliation*. The evangelical faith treats the Incarnation as a reality. In its view God truly became man in the person of Jesus Christ. In Him the eternal personal Word literally became flesh. There is no ambiguity, or playing with phrases, in its confession of that fact. Can the same be said of the Ritschlian theology? For the older view of the true deity of the Lord, it substitutes a “God-head” of religious value—of revelation worth. But this “God-head” it proposes is no real deity at all. It hides under a veil of words the fact that Christ was simply uniquely constituted, exceptionally endowed man. Whatever mystery is enclosed in His person it does not touch this point. Here Ritschlianism is guilty of more than abuse of language. It asks us to value as God one who is not God in fact. The issues here are precisely those of the old Athanasian controversy in the battles about the *Homoousion*. The all important question, however, is not whether a theory is new or old, but whether it suits the facts. Is the Ritschlian theory of the Person of Christ sufficient? It was undeniably not the doctrine of the Apostolic Church. Will it satisfy the Church now? We contend that it will not” (pp. 262—264).

“The other great pivot doctrine of the evangelical faith is the doctrine of Reconciliation. In the apostolic doctrine the death of Christ was regarded as a sacrifice

for sins—the dying of the just for the unjust that He might reconcile us to God—a propitiation for the sins of the whole world; the resurrection of Christ was the founding of a new hope, and the spring of a new life, to the race. The Ritschlian theology, on the other hand, denies propitiation, and falls back on an interpretation of the death of Christ as proof of fidelity in His calling, and a warrant for confidence in approaching God. This difference between the Ritschlian and the ordinary view grounds itself as must always be the case on differences in the doctrine of the character of God, and in the doctrine of sin. God in the Ritschlian theology is purely and solely love; of the awful holiness which abhors and cannot but react against, and punish sin, there is no adequate recognition. In this denial of punitive justice of God, Ritschlianism falls below the Biblical standard, and lets drop elements of indispensable value in a moral view of the universe. We cannot expel “Law” from the bosom of God, any more than from the conscience of man; and while it remains the Christian doctrine of atonement will have an abiding necessity and worth. The effect of this changed view of the character of God is seen in the weakened estimate of sin. Sin loses the catastrophic character with which the Bible invests it; it appears as a natural and unavoidable development; as due to ignorance, it is readily pardonable. Sin is a thing of the individual will; there is no hereditary corruption, or a penal condition of the race, involving death, as the result of an original transgression. Naturally, with such a view of sin there is needed no expiation. Ritschlianism and evangelical theology here decisively divide paths, and we have no hesitation in saying that the latter is not only truer to conscience, but plumbs

depths in the sense of sin, and meets wants in the human conscience which the former fails to teach. To the evangelical faith, sin and guilt are terrible realities, which call forth the judgment of God against them. The work of Christ necessarily deals with this as with other aspects of our sinful condition, and aims at securing its reversal. Christ renders to God as the Righteous One that which from our own resources we could never have yielded, and wins for us representatively a new standing, and exhaustive blessing. In the central assertion of a valid atonement for sin, sealed by subsequent resurrection, lies an act, which, though not ours, we can yet appropriate by faith, as removing our condemnation and reconciling us to God. The evangelical theology unambiguously affirms His personality, work, and abiding presence and power in the heart of the believer. There is in this theology a *real* forgiveness of sins, a *real* justification of the individual in believing, a *real* regeneration of the Spirit, a *real* providential care and guidance of the believer in his way through life, and *real* answers to his prayers.

Ritschlianism, indeed, if appearances are to be trusted, is not growing, but declining in the ranks of the clergy, as it becomes better known. Such modifications as it is receiving are of a nature to bring it nearer to the Church doctrine. One significant incident in illustration may be cited in closing. In his *History of Pietism* Ritschl selects for special animadversion Paul Gerhardt's favorite Passion hymn—"O Haupt voll Blut und Wunden" ("O Sacred Head now Wounded")—which he thinks fails to strike the true Christian note in dwelling on the physical sufferings of Christ instead of in the inner motive of obedience. In his last hours, so we

learn from his *Life*, it was this very hymn Ritschl desired especially to have repeated to him”.

As a summary it may be of value to us briefly to present the six theories of the atonement as held by some in these modern times (after **STRONG**, in his *Systematic Theology*, briefly condensed).

1. The Socinian, or Example Theory of the Atonement.

This holds that not God, but only man needs to be reconciled. Christ redeems us not by His death, but He, by His example of faithfulness to truth and duty, exerts a powerful influence upon our moral improvement, which is the only method of reconciliation, and this can be effected by man's own will through repentance and reformation. The modern advocates of this theory are found among the Unitarians.

To this theory we object:

1) It is based upon false philosophical principles;

(1) That law is the expression of arbitrary will;

(2) That penalty is the means of reforming the offender;

(3) That righteousness in either God or man is only a manifestation of benevolence.

2) It is a natural outgrowth from the Pelagian view of sin, and surrenders the characteristic doctrines of Christianity—inspiration, sin, the divinity of Christ, regeneration, justification, the sacraments, and eternal retribution.

3) It contradicts the Scripture teaching concerning objective guilt, the holiness of God, vicarious punishment, and vicarious atonement.

4) It furnishes no proper explanation of the sufferings and death of Christ.

5) The influence of Christ's example is not the chief result secured by His death.

6) This theory contradicts the whole tenor of the New Testament, in making the life, and not the death, of Christ the most significant and most important feature of His work.

2. The Bushnellian, or Moral Influence Theory.

This holds that Christ's death is a manifestation of the love of God. Christ's atonement, therefore, is not a suffering and penalty in man's stead,—it does not satisfy divine justice but simply reveals divine love so as to soften the human heart and to lead man to repentance. The earlier representatives of this view are Origen and Abelard. Modern representatives are Bushnell in America; F. W. Robertson, Maurice, and Campbell in Great Britain; Schleiermacher and Ritschl in Germany.

To this theory we object:

1) It is false by defect. Suffering *with* the sinner is by no means suffering *in his stead*. The word *vicarious* implies substitution, which this theory denies;

2) It rests upon false philosophical principles;

(1) That righteousness is identical with benevolence instead of conditioning it;

(2) That God is subject to an eternal law of love instead of being Himself the source of all law;

(3) That the aim of penalty is the reformation of the offender.

3) The theory furnishes no reason for Christ's suffering. The holiness of God which is manifested in the constitution of things and which requires this atonement, is entirely ignored.

4) It contradicts the plain teaching of Scripture.

(1) That the atonement is necessary to satisfy the justice of God;

(2) That Christ's sufferings are propitiatory and penal;

(3) That the human conscience needs to be propitiated by Christ's sacrifice, before it can feel the moral influence of His sufferings.

5) It can be maintained, only by wresting from their obvious meaning those passages which speak of Christ as suffering for our sins, which speak of His blood, which declare forgiveness on the ground of Christ's death, which describe justification as a pronouncing, not of making, just.

6) This theory confounds God's method of saving men with men's experience of being saved.

3. The Grotian, or Governmental Theory.

Christ does not suffer the precise penalty of the law, but God graciously accepts His suffering as a substitute for the penalty. God can pardon the guilty upon their repentance without detriment to the interests of His government. It is called after Hugo Grotius (*d.* 1645) the Dutch jurist and theologian. This theory is characteristic of the New England theology, and is generally held by those who accept their view of sin.

To this theory we may make the following objections:

1) It is false by defect. It substitutes for the chief aim of the atonement one that is only subordinate and incidental.

2) It rests upon false philosophical principles;

(1) That utility is the ground of moral obligation;

(2) That law is an expression of the will, rather than of the nature, of God;

(3) That the aim of penalty is to deter us from the commission of offences;

(4) That righteousness is resolvable into benevolence.

3) It ignores and virtually denies the immanent holiness of God.

4) Atonement is but an exhibition of regard for law, not an execution of law.

5) The intensity of Christ's sufferings can be explained only upon the view that Christ actually endured the wrath of God against human sin.

6) Christ's death was an actual satisfaction of violated holiness in the sinner's stead.

7) This theory contradicts all passages of Scripture which represent the atonement as necessary. Christ has actually wrought out a complete salvation and will bestow it upon all who come to Him.

4. The Irvingian, or Theory of Gradually Extirpated Depravity.

This holds that Christ took human nature as it was in Adam, not before the fall but after the fall, *i. e.* human nature with its inborn corruption and predisposition to moral evil. It holds that Christ gradually purified His human nature through struggle and suffering, until in His death He completely extirpated its original depravity, and reunited it to God. Men are not saved, by any objective propitiation, but only by becoming through faith partakers of Christ's new humanity. This theory was elaborated by Edward Irving, of London (1792—1834), but Irving's followers differ in their representation of his views and later expounders have softened down his doctrine.

5. The Anselmic theory, which has also been called by some the Commercial Theory, or the Criminal Theory, which we have fully expounded and made corrections and additions and which lies at the basis of the theory held by conservative Protestants and is in substance what is known as the Vicarious Theory. The treatises on the Atonement by Symington, Candlish, Martin, Smeaton, in Great Britain, advocate in substance the view of Anselm, and indeed was held by Calvin before them. In America this theory is advocated by Alexander, and Charles Hodge of Princeton. We might call it the view as held by the Lutheran Church, but it is better on account of the many corrections and additions to say that the Lutheran Church holds the next theory and the last one which we will present.

6. The Vicarious Atonement. or Substitutionary, View of the Atonement.

1) This holds that the necessity of the Atonement is grounded in the holiness of God. There is an ethical principle in the divine nature which demands that sin shall be punished. Christ's death is a propitiatory sacrifice; its first and main effect is upon God; the peculiar attribute of God which demands the Atonement is His justice or holiness; the satisfaction of this justice is the necessary condition of God's justifying the believer; the main object of Christ's suffering is that God may be righteous while He forgives the believing sinner.

2) In virtue of the two natures of Christ inseparably united, every claim of justice is satisfied, and the sinner who accepts what Christ has done in his behalf is saved. The solution of the problem lies in Christ's union with humanity. If Christ had been born into the world by ordinary generation, He too would have had sin, guilt,

penalty. But He was not so born. He was sinless. The suffering and death of Christ was a bearing of our sin, of our guilt, and of our penalty (Isa. 53: 6; Gal. 3: 13). It was also a *voluntary* execution of a plan that antedated creation, and Christ's sacrifice in time showed what had been in the counsel of God from eternity (Heb. 9: 14).

3) This atonement has its grounds in the holiness of God, and in the love of God, which itself provides the sacrifice that through the suffering of Christ a way is opened and salvation is offered to man.

4) This theory rests upon correct philosophical principles with regard to the nature of will, law, sin, guilt, penalty, righteousness.

5) It most fully meets the requirements of Scripture.

6) All the demands of holiness are met.

7) It explains all the sacrificial rites of the Old Testament and gives a proper explanation of the sacrificial language of the New Testament.

8) It alone gives proper place to the death of Christ as the central feature of His work.

9) It pacifies the convicted conscience; assures the sinner that he may find instant salvation in Christ; makes possible a new life of holiness, while at the same time it furnishes the highest incentives to such a life.

This is the teaching of conservative Protestants, and has its basis in the Anselmic theory of which it is a development.

V. THE REGAL OFFICE.

201. 1. *Divisions and explanation.*

We discuss this topic under six headings:

1. The Descent into Hell;
2. The Resurrection of Christ;
3. The Ascension into Heaven;
4. The Sitting at the Right Hand of the Father;
5. The Intercession;
6. The Kingdom of Christ.

202. The *quickenings* is Christ's liberation from death and the reunion of soul and body, by which Christ, according to His flesh, began to come again to life. This is not regarded as a peculiar grade of exaltation, but a prerequisite condition for preparing the subject, namely, Christ, to receive the full and universal use of divine majesty.

203. The state of Christ's exaltation begins with the return of Christ to life, and is that condition in which He, having laid off the infirmities of the flesh, received and exercised the plenary glory of His divine majesty. As the divine nature cannot be exalted, Christ is exalted according to His human nature.

204. It is customary to speak of *four* grades of Christ's exaltation, 1) the descent into hell, 2) the resurrection of Christ, 3) the ascension into heaven, and 4) the sitting at the right hand of the Father.

205. The descent into hell precedes the visible resurrection or the manipulation among the living, and the order of succession is 1) the quickening, 2) the descent of the living Christ, the God-Man, to hell, and 3) the visible resurrection or manifestation to the early disciples and apostles.

206. 2. *The Word of God distinguishes between a two-fold descent of Christ into Hades.*

207. We must distinguish between the descent of the soul of Christ at death into Hades, when His human soul was separated from the body which lay in the tomb, and which belongs *to the last act in His state of humiliation*, and His descent into Hell as the God-Man, quickened to life, body and soul reunited, which is *the first act of the state of exaltation*.

208. We here must briefly discuss Acts 2: 22—36, and it behooves us to approach with all reverence the mysteries of God's revelation, for we here meet with the descent of the soul of Christ into Hades at the time of His death. Our Lord Jesus Christ truly died; His soul (and spirit united as one) was separated from His body; His body was laid in the grave; His soul, separated from the body, went into the invisible world, whither all departed souls of the dead went. The invisible world into which all souls went at death, *before* Christ's resurrection, is known in scripture as Sheol in Old Testament, or Hades in New Testament. It embraced two parts, as we learn from Scripture, the place or state of bliss, and the place or state of misery. Its generic name was Hades, and the soul going in either part would be in Hades. In the parable of the Rich Man and Lazarus (Luke 16: 19—31) Hades is the name specifically given to the place or state of misery, and Paradise to the place or state of bliss; but both of these places or states belonged to the invisible world, and made up the generic Hades.

209. The soul of Christ, separated at death from the body, went into the invisible world, and into the generic Hades, but into that part of the generic Hades called Paradise, where Abraham was, where Lazarus was occu-

pying a place of honor near Abraham, and where the soul of the thief on the cross met Jesus that very day (Luke 23: 43).

210. This descent of the soul of Christ into Hades was the result of death, the last stage of Christ's humiliation. If Christ was a true man, if Christ's soul was a true human soul, it was necessary that His soul should pass through all the states through which every true human soul passes, and at death Christ's soul descended into Hades, into its upper part, known as Paradise.

Peter declares that David prophesied of Christ when he said, "Thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption", Acts 2: 27, and that he "spake of the resurrection of the Christ, that neither was he left in Hades, nor did His flesh see corruption", Acts 2: 31, for "God did raise up this Jesus, whereof we are all witnesses", 2: 32. That is, the soul of Christ was not forsaken or abandoned to Sheol, to Hades, Ps. 16: 10. Christ had voluntarily given up His life for our sake, of His own free will He had subjected Himself to the power of death and of Satan, because He took upon Himself our sin, our guilt, and our punishment, in order "that through death He might bring to nought Him that had the power of death, that is, the devil", Heb. 2: 14. All this belongs to the state of humiliation and to the first descent of the soul of Christ separated from the body into Hades at the time of His death.

211. But God loosed the pangs of death, because it was not possible that Christ should be held under the power of death or Satan, Acts 2: 24. His quickening and resurrection were proof that He triumphed over death and Satan. He met death, His soul as that of a true man,

being the soul of Christ, passed over under the power of death and Satan, but He was not forsaken to it. He came forth victorious from Hades as its conqueror.

212. The very fact that the soul of Christ was not abandoned to Hades was preliminary to another great triumphant act of Christ, which followed after Christ's revivification or quickening, the descent of Christ, the God-Man, to hell, and it is this triumphant act of the risen Christ that we discuss under the heading, the descent of Christ into hell, and to which Peter refers in 1 Pet. 3: 19, 20 and 1 Pet. 4: 6. This is not the descent of the soul of Christ at death, but refers to the descent of Christ, the risen one, body and soul reunited, into Hell, and belongs to the state of exaltation.

213. 3. *General Summary of the Regal Office.*

The condition of death, on which Jesus entered when He expired, formed for Him the transition to His resurrection. The resurrection was an evidence taking the shape of a fact—an evidence of His completed atonement. It was the actual completing of the redemption and by the glorification of His body solved the contradiction with which His life had been invested in the days of His flesh.

By His ascension He was restored to His position as divine ruler of the universe. He is active as the exalted mediator on the ground of His atonement. He represents His people, intercedes for them before God, and through the operations of His spirit, in which, as well as in His own person, He is present everywhere, gathers men into His Church, and uses His power over the world in the service of His kingdom of grace, in order to perfect it unto a kingdom of glory.

I. THE DESCENT INTO HELL.

1. Scripture Doctrine.

214. Here do not belong the passages Matt. 12, 40, "so shall the Son of Man be three days and three nights *in the heart of the earth*"; Luke 23: 43, "Today shalt thou be with me in Paradise"; Acts 2: 27, 31, "because thou wilt not leave my soul in Hades, neither was he left in Hades, nor did his flesh see corruption"; Rom. 10: 7, "who shall descend into the abyss? That is, to bring Christ up from the dead". These passages all refer to the descent of Christ's *soul at death to Hades*, before His quickening, when His soul was separated from the body, and the body lay in the grave.

215. Here in sharp contrast come before us the passages in 1 Pet. 3: 19; Col. 2: 15; and 1 Pet. 4: 6; Eph. 4: 8, 9. They are in two pairs.

216. The first two refer to the same event taking place in the lower part of generic Hades, the proper Hades, and the second pair of passages referring to what took place in the upper part of generic Hades, which was called Paradise. We will first discuss the first pair of these much controverted passages.

217. The A. V. translates 1 Pet. 3: 18, 19, more exactly than the Revised Version, for the Revisers put their interpretation of the passage into their translation.

Peter says, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh (*sarki*), but quickened by the Spirit (*pneumati*). By which (*en* ho) also he went and preached (*kerusso*) unto the spirits in prison, which sometimes were disobedient". . . .

218. Christ, the righteous one, *suffered*,—His whole life was one continued life of suffering from the manger to the cross, “a man of sorrows, and acquainted with grief” (Isa. 53: 3), but this suffering culminated in His death on the cross. These sufferings were *vicarious*, in our stead. The idea of *substitution* can not be more clearly expressed. The purpose of Christ’s suffering was to bring us into communion with God, and finally into His glorious presence, into heaven. How this bringing of the believer to God took place through Christ, is now more fully stated in the next clause, as effected by His death, revivification and exaltation.

There is a sharp antithesis here between the dying of Christ and His being made alive. It is arbitrary, however, to insist that the datives (*sarki, pneumatici*) must be taken in the same sense, as many modern commentators maintain, and notably the Revisers.

219. *In the flesh* marks the dative of the *sphere in which* He died and *by the Spirit* (*not in the spirit* as the Revisers have it) denotes the *instrumental* dative, the means *by which* His body was made alive. The word *flesh* refers to the human nature of Christ and the word *Spirit* cannot refer to the *human* spirit of Christ but must refer to the divine nature, or to the Spirit of God dwelling in Christ (Col. 2: 9).

220. The analogy of faith helps us to decide, for it cannot refer to the *human spirit* of Christ, for when Christ died according to human nature, His human soul and human spirit intimately united, did not die, but continued to exist in most intimate union with the divine nature, and needed no quickening, for in itself there was no power or virtue in His human spirit to bring about the quickening of the body. The true solution lies in refer-

ring spirit to the divine nature, or, which is the same thing, to the Holy Spirit, the fulness of the Godhead dwelling in Christ. On account of the unique personal union of the divine and human natures in the one Person, by means of the Spirit, the very life and essence of His divine nature, and because He was also true God, His *body* was made alive, restored to life, *quickened*.

221. We further read, not *in which*, as the Revisers have it, but *by which also He went*, which describes the means *by which* He went, and from whence He had the power, as the risen Christ, restored to life, although not yet manifested to any one by His *visible* resurrection. *He*, the Christ, the God-Man, quickened as to His body, the now living Christ, having overcome death, *went*, by the power of the Spirit, by the very essence of His divine nature.

222. Peter makes a positive assertion that Christ, thus quickened, with soul and body reunited, performed a certain act, He went *and preached*. No matter to what mystery this may lead us, this is what Peter says.

223. He further states *whither* He went and *to whom* He preached, even *unto the spirits in prison*. By these spirits we are not to understand angels, nor men living upon the earth, but the *souls* of men already dead. The words *in prison* designate not only the *place* but also the *condition* in which these spirits were. They were in prison as prisoners. They were in that part of the kingdom of the dead (*Hades*) which serves as the abode for the souls of the ungodly until the day of judgment. Christ went to those spirits and preached to them in that place where they were. This prison was the place where the souls of men, "which aforetime were disobedient", were confined (v. 20). We have a right to infer that it was that part

of Hades in which the rich man found himself in torments and anguish immediately after death (Luke 16: 23),—where “the unrighteous are kept under punishment unto the day of judgment” (2 Pet. 2: 9),—the place in which the souls of all the ungodly of the ancient world found themselves,—probably the place also where “the angels which kept not their own principality, but left their proper habitation, are kept in everlasting bonds under darkness unto the judgment of the great day” (Jude 6),—“The tartarus into which the angels which sinned were cast when they were committed to pits of darkness, to be reserved unto judgment” (2 Pet. 2: 4).

224. Peter says Christ *preached*. The Greek word here used, in its classical usage from Homer down, means “to proclaim after the manner of a herald, with an authority which must be listened to and obeyed”; in the New Testament the word is continually used to designate the proclamation of the message of the gospel. It is the making known of the facts of salvation. It differs from the Greek word *evangelize* (1 Pet. 4: 6), in that this latter characterises the contents of the preaching as *good news*.

225. The word that Peter here uses discloses neither the contents nor the purpose of Christ’s preaching, it defines neither its nature, nor the effects it may have on the hearer. It may refer to the announcement of pardon to penitents, or of destruction to rebels. It is altogether arbitrary to infer that this passage is in favor of the doctrine of a *second probation after death*, or of a *universal restoration* of the ungodly, as if this was an offer of forgiveness to these spirits in prison, and as if some, or all, had an opportunity to repent, and embraced it. It was a *heralding*, not in order to liberate men or to give them time for repentance, but to manifest and make known the

glorious victory which Christ had obtained over death and Satan.

126. Even if it were an offer of forgiveness, which cannot be established exegetically,—especially as Peter uses another word in 1 Pet. 4: 6, and such a view is positively contrary to the analogy of faith,—it would not follow that any would repent. For the effect of the preaching of the gospel depends, humanly speaking, on the condition of those who hear. On the other hand, it is strictly in accordance with the context and with the analogy of faith, to assume that this preaching consisted in the proclamation of Christ's victory over death, Satan, and Hades. The wonders of Christ's redemption are greater than many of us can conceive; for His work, in certain aspects, has a bearing upon the whole universe.

Christ's work of redemption was potentially finished when He was made alive; He had met death and overcome the power of Hades; but now Christ descended into the very hold of Satan, into the very centre of his dominion, there to herald forth His victory, and make manifest His triumph over the power of Satan.

227. Then took place that wondrous scene to which Paul refers in Col. 2: 15, when Christ "having put off from himself the principalities and the powers, made a show of them openly, triumphing over them in it".

228. Doubtless, in connection with this revelation of Christ in Hades as the place of misery, great changes took place in the Kingdom of Satan. There was in some sense a real curbing in of the power of Satan, at least for the believer, and though the full meaning and significance of this difficult passage of Peter may never be fully understood by us here on earth, we believe that the exegesis as given above is in strict accordance with the anal-

ogy of faith, and in connection with 1 Pet. 4: 6, which we will now discuss, opens to us a deeper insight into the wonders of redemption.

229. In 1 Pet. 4: 6, the apostle says "for unto this end was the gospel preached (*evangelized*) to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit".

Many commentators confess that they cannot understand the true meaning of this passage. We grant that this verse is very difficult for interpretation and that it cannot be understood unless we connect it with what Peter has already stated in 1 Pet. 3: 18—20. If, however, we follow the direct and exact words of Peter, and trace his thought, and bring to our aid the analogy of faith, we will find a great and comforting truth herein recorded. For the true interpretation we must give the same meaning to the word *dead* in this verse as in the preceding verse five. It cannot mean "those that were dead in sins", nor can we interpret that "the gospel was preached in their life-time to those now dead". A true exegesis, no matter how difficult the solution may be, requires that we refer this verse to the same event spoken of in 1 Pet. 3: 19,—to an occurrence taking place after Christ's revivification, before His visible resurrection, and that these dead to whom *the gospel was preached* were the souls of the *blessed* dead, who were in that part of Hades known as Paradise. What the aim and purpose of this *preaching of the gospel* was is here clearly stated. Two things were to be accomplished, the one, *that they might live according to God in the spirit*, having reference to the condition of the *blessed* dead, during the period elapsing between Christ's ascension into heaven and the resurrection of believers at His Second Coming, and the other,

that they might be judged according to men in the flesh, having reference more particularly to the judicial and forensic relation, which, as believers, they should occupy at the future judgment. They were to have the same relation to the final judgment as believers now on earth. The expression, *was the gospel preached*, is one word in Greek. The word is altogether different from that used for the *heralding* of 3: 19. If we trace the thought of the chapter more closely we learn that since Christ shall judge the living and *the dead*, and because He has brought by His death and sufferings *all* believers unto God (3: 18), the saints of the Old Testament, *who were dead*, who in paradise with Abraham were awaiting the coming of the Messiah in whom they had believed, were also entitled to hear the good news that Hades, Satan, and death had been overcome. We maintain that the true interpretation of this passage opens to us a still deeper insight into the wonders of God's saving grace. Peter here unveils another mystery belonging to the great work of redemption. He has reference to the manifestation of Christ in the world of departed spirits which took place at the same time as the event recorded in 1 Pet. 3: 18, 20, but the reference is now to what took place in the upper part of Hades, in Paradise, where the souls of the Old Testament saints were still held under the power of death, Satan, and Hades. Unto them Christ also manifested Himself after His revivification, and to them His appearance was also one of triumph and glory. But to them He appeared as their glorious and Risen Lord, the conqueror of Satan and of the power of death. He also heralded forth His victory, but His preaching was not simply an announcement of His victory as it had been when he appeared to the spirits in prison (3: 19), for now

it was a preaching of *good tidings*. It brought joy and peace to the Old Testament saints. The teaching of scripture warrants us in believing that at Christ's glorious descent into Hades as the risen God-Man, great changes were wrought in the condition of the souls of the saints. On the one hand, the lower part of Hades, Hades as such, remained the abode of all evil angels, including the souls of the ungodly dead (Rev. 20: 13), and it is reserved as the fore-hell into which all the souls of unbelievers *now* enter until the day of judgment, and this Hades it seems will finally become the *Gehenna*, the Hell proper, where the bodies and souls of unbelievers reunited shall be in everlasting misery.

230. On the other hand, that part of Hades which had been known as Paradise before Christ's descent as the risen God-Man, has now yielded up its captives, for the Lord Jesus hath lead captivity captive.

231. Paul refers to this triumphal act of the risen Christ in Eph. 4: 8, 9, "when He ascended on high He lead captivity captive, and gave gifts to men". Christ opened the prison-house of Hades for the believing saints of the Old Testament, which had no exit until Christ overcame death. He has snatched all the blessed dead from Hades, and the gifts which the exalted Christ gave to the saints of the Old Testament, when He ascended on high and entered upon His kingly and heavenly throne, were freedom from the dominion of Satan and Hades, and the blessedness and glory of being with Him in heaven.

232. From this time forward Paradise is no longer to be regarded as a place or condition of joy *on* the earth, as it was before the Fall in Paradise, nor is it to be regarded *under* the earth, as the upper place of Hades, where the blessed dead were between the Fall of Adam

and the resurrection of Christ, but since the exaltation of Christ, Paradise is to be regarded as *above* the earth, even in the third heaven whither Paul was caught up in the spirit, where he heard unspeakable words, which it is not lawful for a man to utter (2 Cor. 12; 1—4).

233. And ever since Christ's resurrection from the dead and ascension into heaven the souls of the blessed dead, according to the constant testimony of the New Testament scriptures, are in heaven with Christ, under the throne of His glory, and the souls of all believers who now die enter immediately into heaven, and not into Hades, there in heaven to be with Christ in joy and glory and in blessedness to await the Second Coming of Christ and their glorious resurrection, when with body and soul reunited, they shall enter upon their eternal glory.

234. Neither here in 1 Pet. 4; 6 or in 1 Pet. 3: 19, 20 does Peter teach anything that favors the Roman Catholic doctrine of Purgatory. Nor can these passages be construed in favor of the philosophical and speculative doctrines of Universal Restoration or of Continued Probation after death. The clear testimony of our Lord and all of His apostles is very clear that the offer of salvation belongs exclusively to earth and to our present life.¹

2. The Church Doctrine.

1. *The Early Church.*

235. *Swete* in his *Apostles' Creed* (1894) says, Rufinus tells us at the end of the fourth century that "the words *descendit ad inferna* (He descended into hell) are not in the creed of the Church of Rome". And he remarks, "yet, before Rufinus wrote his commentary, the

¹ See my *Commentary on General Epistles*.

doctrine of the Descent had found a place in three synodical declarations at Sirmium, Nice, and Constantinople, in the years 359 and 360. The belief existed from the first, and at a very early period gathered round itself a number of remarkable accretions. Our Lord, it was said, descended in order to visit and instruct the patriarchs and prophets of the Old Testament, or to raise them to a higher state of existence. How wide a range these ideas attained will be seen when we add that in one form or another they occur in Ignatius, Hermas, Justin, Irenaeus, Clement of Alexandria, Hippolytus, and Origen. The Descent into Hades was in Pauline Christology the lowest point in the *katabasis* which preceded the *anabasis* of the Incarnate Son (Eph. 4: 9). Obedience even unto death secured for Him the sovereignty of the underworld; His descent thither was the pledge of His lordship over it (Phil. 2: 10).

236. We shall perhaps not be far wrong if we assign the clause to the end of the second century, or the beginning of the third. It reflected an absolutely primitive belief. It was the privilege of the Church at Aquileia to hand down free from legendary accretions, an Apostolic belief which affirms that the Incarnate Son consecrated by His presence the condition of departed souls”.

In a belief of a *Descent* the Fathers are unanimous. But as to its purpose and work there was various speculation.

237. *Irenaeus* (d. 202) in his *Against Heresies* (4, 27) says: “The Lord descended into the regions beneath the earth, preaching His advent there also. . . . Those who believed in Him and proclaimed His advent, and sub-

mitted to His dispensations, the righteous men, the prophets, and the patriarchs, received remission of sins in the same way as we did”.

228. *Tertullian* (d. 220) in his *De Anima* (58) says: “Hades is a vast space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth, that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abyssmal depths which lie still lower down. . . . Christ fully complied with the law of His being by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself. . . . At death the soul of the believer mounts up to heaven, where Christ is already sitting at the Father’s right hand, in Paradise, whither already the patriarchs and prophets have removed from Hades in the retinue of the Lord’s resurrection”.

239. We may acquiesce in the opinion of *Augustine* (d. 430) that “we cannot think Christ went down to hell in vain”. Amid all the variations of views, there is almost an absolute unity in the convictions of the Early Fathers, that the Descent of Christ into Hell pertains to His exaltation.

2. *The Period of the Reformation.*

240. The view of the *Heidelberg Catechism*, Question 44 (following Calvin) that the *Descent into Hell* is a metaphorical designation of the unspeakable anguish of soul, of the torments and terrors which Christ endured on the

cross, is so manifestly false, that even the divines of the Churches, which made that catechism part of their creed, have largely abandoned. Other Calvinistic authorities identify the descent into hell with the burial of Christ, as if the burial were an obscure phrase, which required the descent into hell to explain it.

241. The true view was reached by *Luther*, after long and earnest examination, to wit, that Christ in the one person, with soul and body, undivided, as God and man, descended, not locally or physically, but in supernatural reality and that the great object and dominating in this descent was to snatch us from the power of death and the Kingdom of the devil, so that they could harm *us* no more.

Luther always regarded Ps. 16: 10, in connection with Acts 2: 24, 27, supplemented by that which Peter teaches in 1 Pet. 3: 18, 19, as furnishing the main scriptural support of the doctrine. In a *Sermon* of 1532 in the *House Postils*, and also in the *Torgau Sermon* of 1533, he places the significance of the *Descensus* most distinctly in the fact, that the devil has now no power over Christ and His followers, but that Christ, upon the contrary, has broken into hell, overcome the devil, and delivered those who were enslaved by him. He declares also expressly that Christ descended to hell as true God and man, with body and soul undivided, thus in this event, as always, representing the entire one person as the agent. In the *Exposition of Gen. 42*, written probably in the latter part of the year 1544, two years before his death, he declares: What Christ did in hell—whether He spoiled the powers and liberated those there imprisoned—it avails not to ask and curiously pry into. It is enough to know that the

saints are certainly delivered forever from the power of hell.¹

242. This is the view accepted and strongly recommended in the *Formula of Concord (Sol. Decl. chap. 9)*, and the Confession further says:

“The burial and descent of Christ to hell are distinguished as different articles; and we simply believe that the entire person, God and man, after the burial descended into hell, conquered the devil, destroyed the power of hell, and took from the devil all his might. We should not, however, trouble ourselves with sublime and acute thoughts as to how this occurred. . . . In such mysteries of faith we have only to believe and adhere to the Word”.

The *Descent of Christ into Hell* is justly considered as the beginning of Christ's exaltation, and the first act of the appropriation of His Kingdom of power.

243. The statement in the Formula of Concord was especially directed against the view of *Aepinus* of Hamburg, 1550, who had taught 1) That the descent of Christ was according to His soul, not according to His body; 2) That it belongs to His passive obedience; 3) That it is a part of His humiliation. This view is entirely destitute of scriptural warrant.

3. The Teaching of the Lutheran Dogmaticians.

The doctrine as here set forth belongs to the period of the later dogmaticians. Until the time of the *Formula of Concord*, no explanation whatever was attempted of the phrase, “*Descendit ad inferos*”, which was found already in the Apostles' Creed.

¹ See KOESTLIN, *The Theology of Luther*. 2 vols.

244. 1. *Time of the descent.*

Quenstedt: "The moment of the time of the descent is, according to 1. Pet. 3: 19, the time that intervened between the quickening and the resurrection of Christ, properly so called".

245. 2. *Who descended?*

Quenstedt: "Christ, the God-Man, and therefore His entire person, and hence not only according to His soul, or only according to His body, after the reunion of soul and body, descended to the very place of the damned, and to the devils and damned manifested Himself as conqueror. For the descent, since it is a personal action, cannot be ascribed otherwise than to the entire person of the God-Man. And, as in the Apostles' Creed it is said of the entire God-Man that He suffered, was crucified, dead, and buried, so also it is said of the same that He descended into hell".

246. 3. *Of which nature the descent is predicated.*

Quenstedt: "Christ descended into hell, not according to His divine nature, for, according to this, He was in hell before, filling all things through His dominion. . . . Therefore, Christ *descended*, according to His human nature. For the predications, *put to death in the flesh* and *quickened*, belong to the human nature alone".

247. 4. *The object of the descent.*

Hollaz: "Christ descended into hell, not for the purpose of suffering any evil from the demons, but to triumph over them (Rev. 1: 18; Col. 2: 15), and to convince condemned men that they were justly shut up in the infernal prison, 1 Pet. 3: 19".

248. 5. *The nature of the preaching.*

Hollaz: "The preaching of Christ in hell was *not evangelical*, which is proclaimed to men only in the King-

dom of Grace; but legal, accusatory, terrible, and that too, both *verbal*, by which He convinced them that they had merited eternal punishment, and *real*, by which He struck frightful terror unto them".

249. 6. *Why the unbelieving in the time of Noah are mentioned.*

Hollaz: "1) Others are not excluded, but these are presented as monstrous examples of impenitence and unparalleled examples of divine judgment; 2) the Apostle especially named these to teach that even the antediluvians ought to have believed in Christ; 3) that the Apostle might pass conveniently from the blood, as a type, to its antitype, baptism".

4. The Teaching of Modern Times.

250. All our later Confessional Lutheran dogmaticians teach the descent.¹

251. The doctrine of the *Descensus ad inferos* is not agreeable to the views of rationalists, nor to the theologians of the modern school of criticism.

II. THE RESURRECTION OF CHRIST.

252. Christ's resurrection was proof that He triumphed over death and Satan. It is an act of the Triune God with respect to the human nature of Christ, and especially with respect to His body, in which He arose the same in substance, but invested with new qualities, or rather with the constant exercise of new qualities hitherto revealed only at intervals.

¹ The presentation by **VON ZEZSCHWITZ** in his *Christenlehre im Zusammenhang* (3 vols.), is very suggestive.

253. We may distinguish in the resurrection the two elements, 1) *resuscitation* or restoration to life; this is the passive side (Acts 2; 24; 2 Tim. 2; 8), the proof of the reality and value of the atonement, and 2) the *resurrection* proper, this is the active side (John 2; 19, 22; 10: 17), the completion potentially of salvation, and without it, our faith would be in vain (1 Cor. 15: 14).

254. 1. *Definition.*

Hollaz: "The resurrection is the act of glorious victory by which Christ, the God-Man, through the same power as that of God the Father and the Holy Spirit, brought forth His body, reunited with the soul and glorified, from the tomb, and showed it alive to His disciples, by various proofs, for the confirmation of our peace, fellowship, joy, and hope in our own future resurrection".

255. 2. *Resurrection according to His human nature.*

Quenstedt: "Just as Christ was nailed to the cross and delivered over to death, not according to His divine nature, which considered in itself is entirely free from suffering, but according to His human nature; so He was raised up by God not according to His divine, but only according to His human nature. Yet the divine nature is not, therefore, altogether excluded from this act; for it has imparted to the human nature the power to rise again, and has made its resurrection of advantage to us,—that the resurrection might be victor over death, sin, and hell, and our justifier".

256. 3. *Nature of the body with which Christ rose.*

Quenstedt: "The material is the same body in substance and number that endured the death of the cross, reunited with the soul, the same in number which before had departed from it, but clothed with new qualities, Phil. 3: 21.

1) He rose not with a psychical body, or one subject to natural infirmities, but with a spiritual body, or one adorned with spiritual endowments, viz., invisibility, impalpability, illocality, etc. By virtue of this endowment, Christ penetrated the closed stone of the sepulchre, the closed door, and did not stand in need of raiment and food. The fact mentioned in Luke 24: 43, that He truly ate, occurred not from necessity but from free will; not for the nourishment of His own body, as the body neither stood in need of this nor admitted the same, but for the strengthening of the faith of the disciples.

2) He arose not with a weak body, but one strong and powerful.

3) He arose not with a corruptible body, such Christ's body never was, but with an incorruptible, an immortal body, both as to act and as to power.

4) He arose not with a body having ignominy, but with a glorious body, and hence the body of Christ is called *the body of His glory*, Phil. 3: 21".

257. 4. *The design of the resurrection.*

Hollaz: "Christ rose again in order to manifest the victory which He had obtained over death and the devil, Acts 2: 24; and to offer and apply to all men the fruits of His passion and death".

258. 5. *The fruits of the resurrection.*

Hollaz: "These fruits are the confirmation of our faith concerning Christ's full satisfaction, 1 Cor. 15: 17; the application of the benefits obtained by the death of Christ; our justification, Rom. 4: 25; the sealing of our hope concerning our preservation for salvation, 1 Pet. 1: 3; our being raised again to life eternal, John 11: 25; 14: 19; 2 Cor. 4: 14; 1 Thess. 4: 14; and our renewal, Rom. 6: 4; 2 Cor. 5: 15".

259. All miracles culminate in the resurrection of Christ. If this is true, then all else in the Word of God stands firm. It is the proof of all other truths, the foundation of our Christian life and hope, the kernel and soul of all preaching, the corner-stone on which the Christian Church is built (1 Cor. 15: 17; Acts 1: 22; 2: 32; 3: 15; 10: 40, 41; 1 Cor. 15: 5—8; etc.). By His resurrection Christ was declared to be the Son of God (Rom. 1: 4) and crowned with glory and honor (Heb. 2: 9). It is the most important work of His exaltation and the indispensable link which connects His temporal work of redemption here on earth with His eternal work in heaven as our intercessor.

III. THE ASCENSION INTO HEAVEN.

The Resurrection of our Lord was not the completion of His glory. His glorification indeed then really began. When Jesus arose from the dead, the Kingdom of God was no longer future, a thing of promise, and of hope. It was no longer merely "at hand". It was present; it was come,—though not in all the extent of its dominion.

260. For the sake of His disciples, not for His own, He had to pause forty days before entering on the culminating stage of His exaltation to which the voice of prophecy pointed, and for which creation waited.

During those forty days the Risen Lord appeared again and again to His disciples, "speaking unto them of the things concerning the Kingdom of God" (Acts 1: 3), instructing, strengthening, comforting them, pointing out to them both the duties and the trials that were before them. Then His personal presence could be dispensed with, and it would be replaced by the Holy Spirit which He would send upon them.

261. The first thing to be considered is the fact of the Ascension. The account is given by Luke in his Gospel (Luke 24: 50—53), and in the Acts (1: 9—11); Mark also mentions it (16: 19); it is foretold in John (6: 62; 20: 17); it is taken for granted in Matt. 28: 18—20; it is explicitly taught in Acts 2: 33; 7: 56; Eph. 2: 6; 4: 10; Col. 3: 1, 2; 1 Tim. 3: 16; Heb. 9: 24; 1 Pet. 3: 22; sometimes the singular *heaven* occurs (1 Pet. 3: 22), sometimes the plural *the heavens* (Eph. 4: 10; Heb. 4: 14; 7: 26); it is spoken of as a return to the Father (John 6: 62; 16: 28; 17: 5); as a being taken away from His own (Matt. 9: 15; 24: 43—51; 25: 1—13; Luke 19: 12—27; John 13: 1—16: 33); and it is presupposed in the whole Apostolic teaching of the Second Coming, and His return is the great desire of the Church (Rev. 22: 17).

Passages such as these take for granted the Ascension of our Lord with the same quiet and deliberate conviction as the ordinary events of His earthly history; and it is impossible to explain them in any other than their literal and historical acceptance.

262. But the sacred writers do more than presuppose our Lord's Ascension as a fact. With them the Ascension stood side by side with our Lord's Incarnation, Crucifixion, and Resurrection as a constituent element of Christian belief.

When He passed out of sight of His apostles on the Mount of Olives, it was to enter a sphere of life, where He was to live as the God-Man, and where He still lives forever. There is no need to dwell upon the fact that, when our Lord ascended into heaven, He ascended according to His human nature. The God-Man ascended, but according to His human nature, inseparably united to His divine nature. When St. Paul breaks forth into

his triumphant strain of joy for the blessings of redemption, he speaks of Christ Jesus who died and rose again as at the right hand of God, and also making intercession for us (Rom. 8: 34); and the writer of the Epistle to the Hebrews declares that the Highpriest in heaven who is touched with the feeling of our infirmities is the same Jesus "that hath been tempted like as we are, yet without sin" (Heb. 4: 14, 15). So clear and explicit indeed is the language of Scripture upon this point that no one who accepts the fact of the Ascension will deny that, if our Lord is now in the heavenly world at all, He is there not as God only, but as man.

263. Not only did the Son of God have to become incarnate to die for us, not only was the suffering and death of Christ necessary to procure the pardon of sin, but His Resurrection and Ascension needed to follow, to bring us into a state of perfect union with the Father of our Spirits, that we might truly become the children of God. It is not enough to say that the Incarnation is the key-stone of the Christian system. It is indeed the foundation of Christian history. But, *taken by itself*, it is not the centre of Christian doctrine or the main-spring of Christian life. When St. Paul describes "the exceeding greatness of God's power to us-ward who believe" he has in his mind a power not exhibited only in the earthly life of the Redeemer, but "the strength of that might which God wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion" (Eph. 1: 19—23).

Christ is not merely the Incarnate Son; He is in His human nature exalted and glorified. As the Ascension

necessarily presupposes the Incarnation, so without the Ascension the Incarnation is incomplete.

The Ascension of Christ was a motion, true and real, local and visible, from earth to heaven,—at the beginning visible, afterwards invisible. It was from earth to the state of the blessed. The exaltation of Christ above all heavens is not to be construed after the manner of local transition; it is divine and ineffable. Christ is in heaven; not by local circumscription but definitively and after the manner of a glorified body. With reference to the mode of manifestation, Christ may be said to be among the angels and blessed in heaven after a mode in which he is not on earth. After that mode He had departed from earth, but in the other mode of presence which belongs to His body, as glorified, and as personally united to the God-head, He is intimately present everywhere, and graciously and specially present wherever He has promised to be; as in the assembly of His people, where two or three are gathered together,—at His Holy Supper which is the communion of His body and shed blood, and always with all His people when they seek Him, to the end of the world.

264. 1) *The General Goal of the Ascension.*

Quenstedt: “Of the general goal of the ascension, the passages Mark 16: 19 and Acts 1: 11 speak. But the heaven into which Christ ascended is not the aerial or sidereal heaven of nature, for to think of this here is irreverent”.

Hollaz: “Nor is it the heaven of grace, which is the Church militant upon this earth, from which Christ had withdrawn His visible presence until the day of judgment; nor is it a glorious state, whether of infinite glory, which pertains to the succeeding article the sitting at the

right hand of God, or of finite glory, because he was in this state immediately after the resurrection; but the *residence*, and *home of the blessed*, where He presents Himself to the blessed for them to look upon Him face to face, and fills the souls of the saints by His most joyful visible presence with divine and heavenly comfort, John 14: 2. The goal, properly speaking, is *above all heavens*, Eph. 4: 10, at the very right hand of God, at which He sat down where He is *made higher than the heavens*, Heb. 7: 26. We have a great high priest, says Paul, Heb. 4: 14, *Who hath passed through the heavens*".

265. 2) *It was not mere disappearance nor mere invisibility.*

Gerhard: "We in no wise affirm that the ascension of Christ was a disappearance or evanescence; nor any mere invisibility, just as before by divine virtue He had at different times rendered Himself invisible; but we sincerely believe and confess that Christ's being taken up was a local transfer, a visible elevation, a true and real ascension, by which Christ, on Mount Olivet was visibly lifted up on high from the earth, and, the infirmities of this life being laid aside, was transferred to heaven, and placed at the right hand of God, the ultimate goal of His ascension".

IV. THE SITTING AT THE RIGHT HAND OF GOD.

266. Christ ascended into heaven to enter His glory and to possess His Kingdom. Humanly speaking the proprieties of the case demanded that our Lord should be solemnly inaugurated and enthroned. The Ascension was not without a supreme importance of its own, but it led

to the enthronement of the great King. Then were fulfilled the words of the Psalmist:

"I have set my King
Upon my holy hill of Zion" (Ps. 2: 6);
"Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in (Ps. 24: 9).

267. Now on His Ascension He entered upon a new sphere of His work. The glorified life to which our Lord ascended was not a life of rest. His work was not completed. It is going on now, and it will continue to go on, at least in this present dispensation, until the Kingdom of the earth becomes, not by right only, but in reality, the Kingdom of God and of Christ.

268. The "sitting" at the right hand of God is prophesied already in Ps. 110 and is frequently affirmed in the New Testament. We need only mention Matt. 22: 44; Acts 2: 34; Heb. 1: 13; 10: 12, 13; Matt. 26: 64; Mark 14: 62; 16: 19; Acts 2: 33; 7: 55; Rom. 8: 34; 1 Pet. 3: 22; Heb. 8: 1.

269. All local association must be excluded. These passages refer to honor and dignity, not locality. Sitting at the right hand of God, therefore, is not an attitude of the glorified Lord, nor does it imply rest in His exalted state. It is consistent with the idea of constant uninterrupted activity of His infinite power, and of such work as the whole revelation of the New Testament tells us that our Lord is now engaged in.

We may therefore define *the right hand of God* as not some one fixed or circumscribed place in heaven, but as the omnipotent rule of God, into the possession of which Christ, according to His human nature, has truly come.

To sit at the right hand is to participate in the infinite rule of God and to share in whatever is necessary to that rule, and consequent to it.

270. The question between the Reformed and the Lutheran was, whether Christ according to His humanity, which has been assumed into His divine and infinite hypostasis or person and borne to the right hand of the divine majesty, is, in this glorious state of exaltation, present to all creatures of the universe, with a true, real and efficacious omnipresence. This our church affirms, while it totally denies the doctrine of the extended ubiquity of the flesh of Christ, which has been ignorantly or maliciously confounded with the doctrine of the personal omnipresence. We hold that the human nature is rendered present through and by the divine without extension. The divine itself is present without extension, in a manner wholly inscrutable to us, and whatever may be the mystery of the presence of humanity it cannot be that of an extended presence.

Krauth: "The Lutheran Church maintains that there is a *true* presence of Christ's human nature, which is neither local nor determinate. The body of Christ which, in its own nature, is determinately in heaven, and is thus present nowhere else, nor will be thus present on earth till His second coming, has also another presence, diverse from the determinate, yet no less true. It is present through that divine nature into whose personality it has been received, and with which it has formed an inseparable union, whose lowest is the co-presence of the two parts. If there be a place where the human nature of Christ is not united with the second person of the Trinity, then there is a place where the second person of the Trinity is not incarnate". "As the

divine nature, without extension, expansion, or locality, has a presence which is no less true than the local presence, from which it is wholly diverse, so does it render present the human, which is now in one personality with it,—renders it present without extension, expansion, or locality; for, as is the presence which the divine *has*, so must be the presence of the human which it *makes*. If we are asked what is the kind of the presence of the Divine nature of Christ, we reply, it is a true, illocal presence, after the manner of an infinite Spirit, incomprehensible to us; if we are asked, what is the kind of the presence of the human nature of Christ, we reply, it is a true illocal presence after the manner in which an infinite Spirit renders present a human nature which is one person with it—a manner incomprehensible to us. Nor is the idea at all that the human nature of Christ exercises through anything inherent in it this omnipresence, for it remains, in itself, forever a true human nature, and is omnipotent only through the divine”.¹

We have a divinity and humanity co-present; the divine present *per se*, the human present *per divinum*,—copresence is a primary necessity of personal unity.

1. Teaching of Lutheran Dogmaticians.

271. 1. *Definition.*

Hollaz: “The sitting at the right hand of God is the supreme degree of glory, in which Christ borne according to His human nature to the throne of the divine majesty, governs most potently and in most intimate presence, all things in the kingdom of power, grace, and glory, to the

¹ *Conservative Reformation*, pp. 459, 460.

glory of His own name and the comfort and salvation of His afflicted church, 1 Cor. 15: 25, 27; Heb. 2: 7, 8”.

272. 2. *The Right Hand of God.*

Gerhard: “The Right Hand of God is not a bodily, circumscribed, limited, definite place, but it is the infinite power of God and His most efficacious majesty in heaven and earth; it is that most efficacious dominion by which God preserves and governs all things. It is the infinite power of God, everywhere, in heaven and earth, most efficaciously and most powerfully governing, controlling, and administering all things. Hence it is called the right hand of power, Matt. 26: 64; Luke 22: 69; the right hand of majesty, Heb. 1: 3; the right hand of the throne of the majesty, 8: 1; the right hand of the throne of God, 12: 2; the throne of his glory, Matt. 25: 31. Therefore the sitting at God’s Right Hand is to be explained and understood in such a manner as that through it, participation in divine power, majesty, and dominion in heaven and earth are understood”.

273. 3. *Sitting at the Right Hand of God the last and highest act of exaltation.*

Chemnitz: “Scripture explains Christ’s sitting at the Right Hand of God the Father Almighty, as referring to the exaltation of the human nature in Christ to the highest majesty and power over all things”.

274. 4. *The subject sitting, and the subject by which He sits.*

Quenstedt: “The *subject* sitting at the Right Hand of God is the incarnate Logos, Matt. 26: 64; Mark 14: 62; Luke 22: 69. The subject *by which* He sits, is human nature, Rom. 8: 34; Phil. 2: 8, 9; Rev. 5: 9, 12, 13”.

Hollaz: "Holy Scripture ascribes the sitting at God's Right Hand to *Christ's entire person*, but according to His human nature".

275. 5. *We must distinguish between sitting at God's Right Hand, and reigning.*

Quenstedt: "Christ while yet unincarnate (the Son of God in His divine nature) reigns with the Father and Holy Ghost from eternity by means of His essential omnipotence; Christ as the God-Man, according to His assumed human nature, reigns not from eternity, but from the time of His exaltation, through His sitting at the Right Hand of God".

V. THE INTERCESSION.

276. The acts of the exalted Saviour connected with His heavenly condition pertain both to His sufficiency as our High Priest and His glory as our King. But it is most in harmony with the historic order, to place His intercession among the acts of His regal office, not that it has not its priestly aspects, but because it is exercised by Him as priest upon the throne. He intercedes for all good for His people, He deprecates, for them, all evil.

277. His intercession is not a figurative one; but most real; not implicit, in the mere fact of His appearance in heaven, but explicit after the manner of that world of glory in which He dwells.

278. It is general for the race He has redeemed, it is special for His saints who have embraced the great salvation.

This is the only intercessor proper, in heaven.

No other being is intercessor in the sense in which the word is applied to Him, not only so not in degree, but not so in kind.

Christ having offered Himself upon the cross, and having brought His blood into the Holy of Holies, into the immediate presence of God, having presented His offering to God as an atonement for sin, He now pleads the cause of His people with all-prevailing intercession on their behalf, and applies to His children the work which He accomplished upon earth. His intercession continues so long as the humblest believer needs His aid.

From this Intercession of our heavenly Lord there is no reason why prayer, even prayer in words, should be excluded. But we are not to limit it to prayer. We are to understand it of every act by which Christ, in dependence on the Father, in the Father's name, and with the perfect concurrence of the Father, takes His own with Him into the Father's presence, in order that whatever He Himself receives of His Father's love may become theirs also. And we should always remember, that the glorified Redeemer does not pray and intercede to the Father in the sense which the creature prays to the Creator.

279. The seventeenth chapter of the Gospel of John teaches us of the true nature of the intercession of Christ. That chapter is the very centre of the fourth Gospel, the Holy of Holies of that Gospel. How true is the instinct which has always led the Church to designate this prayer the high-priestly prayer of Jesus! Our Lord is before us, not in the position of One, surrounded by the sufferings of earth and in immediate prospect of death, and as praying for His people, but as One who prays for them as if He were already at the right hand of the Father, in His heavenly home. He utters this prayer not so much as the humbled and dying Redeemer, but as the exalted and glorified Lord.

280. A clear distinction may be drawn between the Intercession of the Spirit (John 14: 16, 17; Rom. 8: 26, 27), and the Intercession of our Lord (Rom. 8: 34; Heb. 7: 25; 9: 24).

There are two "Advocates" mentioned in the New Testament, the one by our Lord when, in His last discourse to His disciples, He promises "another Advocate (or Comforter) that He may be with them for ever, even the Spirit of truth" (John 14: 16), and the one by St. John, when he says that "we have an Advocate (or Comforter) with the Father, Jesus Christ the righteous" (1 John 2: 1). It is in the idea of representation that the two expressions meet. The Holy Spirit's intercession is internal, and brings and represents in us Jesus gone to the Father and brings the Redeemer home into our hearts, and so much so, that the prayers the Holy Spirit works in us become our prayers for ourselves, while on the other hand, Jesus glorified represents us before the throne of the Father, and His intercession for us is external, and takes all our necessities to the Father, and as He Himself is one with the Father, He makes request on our behalf that, out of the common love of the Father and the Son, all our necessities may be supplied.

1. Teaching of our Dogmaticians.

281. 1. *Definition.*

Hollaz: "Intercession is the latter part of the sacerdotal office, by which Christ, the God-Man, in virtue of His boundless merit, intercedes truly and properly, and without any detriment to His majesty; intercedes for all men, but especially for His elect, that He may obtain for them whatsoever things he knows to be salutary for them, for the body, and especially for the soul, but chiefly those

things which are useful and necessary for securing eternal life, 1 John 2: 1; Rom. 8: 34; Heb. 7: 25; 9: 24”.

282. 2. *Divided into general and special intercession.*

Hollaz: “This intercession has reference, it is true, to all men, as all men while upon earth may become partakers of salvation; but, inasmuch as Christ can give very differently and more freely to those who have by faith already become partakers of His merit than to those who still reject it, this is distinguished as to its *comprehension* into *general intercession*, in which Christ prays to the Father for all men, that the saving merit of His death may be applied to them (Rom. 8: 34; Isa. 53: 12; Luke 23: 34); and *special intercession* in which he prays for the regenerate, that they may be preserved and grow in faith and holiness, John 17: 9”.

283. 3. *The ground of this intercession.*

Quenstedt: “The ground of this intercession is the satisfaction and universal merit of the interceder Himself; for by and through His bloody satisfaction, or, by the virtue of His merit, Christ, as a priest, intercedes for us with God the Father”.

284. 4. *He intercedes for all still living in the world.*

Quenstedt: “He does not indeed intercede for those who, having died in impenitence, are in hell, suffering eternal punishment, for He is not their intercessor but the judge condemning and punishing them; but in general He intercedes for all those who still live in the world and still have the gate of divine grace standing open before them whether they be elect or reprobate. For He interceded for the transgressors or His crucifiers, Isa. 53: 12; Luke 23: 34”.

285. 5. *He prays in a special sense for His own.*

Hollaz: "How he prays for the elect we read in John 17: 11. From which is inferred that Christ intercedes for the regenerate and the elect that they may be preserved from evil, be kept in the unity of faith, and be sanctified more and more by the word of truth".

186. 6. *This intercession is not abject by submission.*

Quenstedt: "The intercession of Christ is not *abject* by submission, as though Christ as a suppliant, with bent knees and outstretched hands, and a vocal lamentation, should entreat the Father as in the days of His flesh, for such an entreaty conflicts with Christ's glorious state; therefore we must regard it in a manner becoming God (John 17: 24) and not after the manner of the flesh or of a servant".

287. 7. *The intercession is not merely interpretative.*

Hollaz: "The intercession of Christ is not *merely interpretative* through the exhibition of His merits, as though Christ interceded for us not by prayers but by His merit alone, and its eternal efficacy; for the Greek word, Rom. 8: 34; Heb. 1: 25, employed concerning the intercession of Christ means more than the real yet silent presentation of merit".

288. 8. *This intercession is real, vocal and oral, expiatory and effectual.*

Quenstedt: "This intercession of Christ is not only *real*, but also *vocal* and *oral*. It is *expiatory* and *effectual* for obtaining saving blessings for men, because whatever He asks of His Father is pleasing and agreeable to the Father, John 11: 22. The intercession of Christ is effectual to obtain for us salvation although those who do not believe in Christ *do not enjoy the effect*".

289. 9. *This intercession will continue to all eternity.*

Quenstedt: "This intercession will not be terminated

by the end of the world but will continue to all eternity, Heb. 7: 25; Ps. 110: 4; Heb. 5: 6; 7: 17, for it must not be thought that after the end of the world when the elect have passed into life eternal, intercession is superfluous; for He prays and intercedes, not that they may not by sin fall from eternal salvation, but that they may be kept in glory, which, as it must be regarded as having been received for merit, must also be regarded as having been received for Christ's meritorious intercession''.

290. 10. *Difference between the intercession by the Holy Spirit (Rom. 8: 26) and that offered by Christ.*

Quenstedt: "When the Holy Spirit is said to pray and groan, because He causes us to pray and groan, He shows and teaches us for what to pray and how to pray aright, and forms our prayers within us. The intercession of Christ is that of the God-Man; the intercession by the Holy Spirit is purely divine. The one is mediatorial; the other is not. The intercession of Christ is founded upon His suffering and death, which cannot be said of the intercession of the Holy Ghost''.

VI. THE KINGDOM OF CHRIST.

291. The type and foreshadowing of the Kingdom of Christ was that presented in the triumphs of David's Kingdom and in the glorious peace and prosperity of the rule of Solomon. See especially Psalms 2, 45, 72, 110. But prophecy declared that Messiah's Kingdom was to surpass all the earth could furnish whether in type or similitude. See particularly Micah 4: 1—4; Dan. 2: 44; 7: 13, 14).

292. Our Lord and His apostles taught that His Kingdom was to be one embracing spiritual might and dominion, Matt. 11: 27; 28: 18. All nations were to fur-

nish its material, Matt. 28: 19; the hosts of heaven were to be its servants, Eph. 1: 21, 22; 1 Pet. 3: 22; the Church was to be the executive organ of its work on earth, Eph. 1: 22; 4: 15; 5: 23; Col. 1: 18, in which Christ is operative through His Spirit, John 16: 14. It is a Kingdom, both, on earth (Matt. 4: 17; 10: 7; 11: 11, 12; 12: 28; 13: 24; etc.) and in heaven (Matt. 20: 1; 21: 43; Mark 4: 26; 12: 34; Luke 10: 11; 11: 20); and yet the Kingdom itself is in the hearts of the lowly (Luke 17: 21; John 3: 3, 5; 18: 36). Its condition in the present is a mixed one, conflict on earth, triumph in heaven; the conflict is for a time, the triumph for ever.

293. The Kingdom of Christ in which He enters according to both natures has been divided into the *Kingdom of Power*, which is over all, the *Kingdom of Grace*, which is over His Church and over mankind through the Church, and the *Kingdom of Glory* which is over the world of the blessed in heaven, good angels and perfected saints.

1. Presentation by Our Lutheran Dogmaticians.

294. 1. *Definition of Regal Office.*

Quenstedt: "The regal office is the theanthropic function of Christ, whereby He divinely controls and governs, according to both natures, the divine and the human (the last exalted to the right hand of Majesty), all creatures whatever, in the kingdom of power, grace, and glory, by infinite majesty and power; as to the divinity, by virtue of eternal generation; as to the assumed humanity by virtue of the personal union belonging to Him".

295. 2. *More explicit definition of regal powers.*

Quenstedt: "One in number is that regal power which Christ, according to His divine nature, has, and

according to His human nature possesses. Only the mode of having it varies; for what, according to His divinity, He has by eternal generation from eternity, that, according to His humanity, through and because of the personal union, He has received in time, and fully exercises now in the state of exaltation”.

296. 3. *The regal office is three-fold.*

Baier: “The regal office of Christ is three-fold, according to the diverse nature of those whom he regards as His subjects, and governs diversely. For although, if you regard the words themselves, the kingdom of grace, as well as that of glory, may seem to be comprised under the kingdom of power, as both truly depend upon divine power imparted to the human nature of Christ, yet the mode of speaking requires it to be named the kingdom of grace, with respect to the spiritual blessings which are conferred in this world, and the kingdom of glory, with respect to the glory of the future world; while the kingdom of power signifies a universal government”.

Quenstedt: “Some say that Christ reigns in the world by power, in the Church by grace, in heaven by glory, and in hell by justice”, but we refer this kingdom of justice to the kingdom of power.

297. 4. *Reason of three-fold division.*

Schmid: “This three-fold division is not to be understood as if there were three separate kingdoms over which Christ rules, but the reason of the division lies 1) partly in the different divine influences which Christ exerts and 2) partly in the differences of the places in which they are found over which Christ rules, namely, in the one case upon earth, and in the other in heaven”.

298. 5. *Definition of Kingdom of Power.*

Gerhard: "The kingdom of power is the general dominion over all things, or the governing of heaven and earth, Ps. 8: 6; Dan. 7: 14; Matt. 28: 18; Eph. 1: 21; the subjugation of all creatures, 1 Cor. 15: 27; Eph. 1: 20; Heb. 2: 8; dominion in the midst of His enemies, whom he suppresses, restrains, and punishes, Ps. 2: 9; 110: 2; 1 Cor. 15: 25".

299. 6. *The subjects and the regal acts of the Kingdom of Grace.*

Hollaz: "The subjects, in this kingdom of grace, are all believing men, who constitute the Church Militant. *The regal acts* are the collecting, governing, adorning, and preservation of the Church, His defense of it against the enemies of grace and His ruling in their midst. John 3: 5; 17: 17; Eph. 5: 26; Tit. 3: 5; Matt. 28: 20".

300. 7. *The instrumental cause used in the Kingdom of Grace.*

Quenstedt: "The Word and Sacraments are the *instrumental cause*, for it pleased the King in Zion, Ps. 2: 6, to act here ordinarily in no other way than by the Word and Sacraments, and by these means to collect, increase, and preserve on this earth a Church for Himself. Matt. 4: 23; 9: 35; 24: 14".

301. 8. *The Kingdom of Grace, at the end of the world, will pass over into the Kingdom of Glory.*

Quenstedt: "The end of the world will indeed terminate the mode of the kingdom of grace, but not the essence of the kingdom. That which is said in 1 Cor. 15: 24, concerning the giving up of this kingdom, is to be understood, not as applying to the government itself, but only to the mode of governing, and the form and the quality of the government; because Christ will govern no longer through means, namely, through the Word and

Sacraments, through the Cross and among enemies, but, all enemies being put down, the last enemy, death, being destroyed, and the wicked being cast into hell, He will deliver the kingdom to God the Father. He will hand over the captive enemies and will establish the elect, among whom He holds His spiritual kingdom. Therefore there will be a triumphal handing over of subjugated enemies, and the presentation of liberated believers. By this act of handing over, Christ will not lay aside the administration of His spiritual and heavenly kingdom, but will then only enter upon another mode of ruling”.

302. 9. *Definition of the Kingdom of Glory.*

Hollaz: “The kingdom of glory is that in which Christ most gloriously rules the Church Triumphant in heaven, and fills it with eternal felicity, to the praise of the divine name and the eternal refreshment of the saved, Matt. 25; 34; John 17; 24”.

303. 10. *The subjects and regal acts of the Kingdom of Glory.*

Hollaz: “The subjects in this kingdom of glory are both good angels and glorified men (believers who in faith continue in the kingdom of grace to the end. Matt. 24: 13; Rev. 2: 10.). The *regal acts* are the raising to life of the believing dead, their solemn introduction into life eternal, Matt. 25: 34; Luke 22: 29, 30, and the most happy and glorious rule over them”.

304. 11. *The time when the Kingdom of Glory will be fully unfolded.*

Schmid: “This glory of the Lord begins with the time of His ascension into heaven, but will not be perfectly unfolded until, after the final judgment, believers also will enter into the kingdom of His glory, to share with Him its possession, Matt. 25: 34”.

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We have only selected the most important works that may be helpful to the student.

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EXAMINATION QUESTIONS

ON

SOTERIOLOGY.

Sections.

Introduction.

1. As review, how may the subject of Dogmatics be divided?
2. What five topics will be discussed under Soteriology?

I. THE MEDIATORIAL OFFICE OF CHRIST.

3. How is this mediatorial office consummated?

1. Jesus as Mediator.

4. What is the work of a mediator?
5. When did Christ enter upon His work officially?
6. How does Gerhard define His work?
7. Show that the Lutheran Church teaches that Christ is our Mediator according to both natures.
8. How does Quenstedt state this?

2. The Three-Fold Office.

9. What can be said in favor of this triple division?
10. Show that this three-fold office is inwardly united.

II. THE PROPHETIC OFFICE.

1. The Teaching of the Old Testament.

11. What is the relation of the Old Testament to the New Testament?
12. Explain Deut. 18: 15—19.
13. Show that the Servant of Jehovah, as described by Isaiah, is also a prophet.

2. The Teaching of the New Testament.

14. What was the nature of the Saviour's teachings?
15. What names were given to Him?
16. Show that Christ avowed His Messianic dignity.

3. The Church Doctrine.

17. Define the prophetic office.
18. In what does the office consist?
19. What is Christ's relation to the Law?
20. Distinguish between the immediate and the mediate exercise of this office.
21. What names are given to Christ from His prophetic office?
22. Show that this office is the end of all prophecy.
23. What is the distinctive feature of Christ's testimony?
24. Show that His prophecy is the history of the world.
25. Show that He is the end of all predictive prophecy.

III. THE SCRIPTURE DOCTRINE OF THE ATONEMENT.

26. How do we know that sin demands punishment?
27. What is meant by atonement?
28. What is meant by propitiation?
29. What is meant by expiation?
30. What is meant by redemption?
31. What did the sacrifices typify?

1. The Universal Moral Consciousness of Man.

32. What is its testimony concerning the punishment of sin?
33. What two-fold condemnation?

2. The Old Testament Doctrine Concerning Sacrifice.

34. What is meant by an offering?
35. What two-fold idea is included in substitution?
36. What is the significance of Pre-Mosaic Sacrifice?
37. What do we learn from Gen. 4: 3?
38. What four lessons from Gen. 22?
39. What do we learn from the Book of Job?
40. What do we learn from Ex. 24: 6—8?
41. What is the meaning of Deut. 16: 16, 17?
42. What is the significance of the blood of the sacrifice?

43. What was required of the condition of the animals to be offered?
44. Describe the ritual of animal sacrifice.
45. What is the significance of the imposition of hands?
46. Show that **sacrificial expiation** is an Old Testament doctrine.
47. Show that **vicarious suffering** is clearly taught in the Old Testament.
48. What use was made of the blood shed in the sacrifice?
49. What did its use signify?
50. What is the meaning of the word **Kipper**?
51. How does the animal suffer a **vicarious punishment** for sinful man?
52. What is the meaning of **Kapporeth**?
53. Describe the ritual of the day of atonement.
54. What is the meaning of **Azazel**?
55. Of what was the ark of the covenant the symbol?
56. Define the **Kapporeth** more strictly.

3. *The Old Testament Doctrine Concerning the Suffering Messiah.*

57. Show that the Old Testament teaches of a Suffering Messiah as well as of a Ruling Messiah.
58. Give the testimony of Ps. 22.
59. What is the general testimony of Isa. 40—66?
60. What is the testimony of Zechariah?

4. *The Suffering Servant of Isaiah.*

61. By whom was the Book of Isaiah written?
62. How many servants of Jehovah are mentioned by Isaiah?
63. How is the Messiah depicted in the two parts of the Book of Isaiah?
64. Give a brief analysis of the Book.
65. Give the Messianic passages in the Book of Immanuel (Isa. 7—12).
66. Give the general analysis and contents of Isa. 40—66.
67. Describe the contents of Isa. 42.
68. What is the contents of Isa. 49?
69. Of Isa. 50?
70. What is the character of Isa. 53?

71. Analyze Isa. 52: 13—53: 12 and note the passage contains 5 strophes of 3 verses each.
72. Give an interpretation of Isa. 52: 13.
73. What is the meaning of Isa. 52: 14, 15?
74. Read and explain Isa. 53: 1—3.
75. Read and explain Isa. 53: 4.
76. Explain Isa. 53: 5.
77. Explain Isa. 53: 6.
78. Explain Isa. 53: 7.
79. Interpret Isa. 53: 8, 9.
80. Explain Isa. 53: 10.
81. What does Delitzsch say as to meaning of Isa. 53: 11?
82. Explain Isa. 53: 11.
83. To what does **Wuensche** call our attention?
84. What is the testimony of **Orelli** as to the true meaning of Isa. 53?
85. What is the testimony of **Cheyne**?

5. The Suffering Servant in Zechariah.

86. Why are the references so important in Zechariah?
87. Read and explain Zech. 3: 8, 9.
88. Read and explain Zech. 6: 12, 13.
89. Zech. 9: 9.
90. Zech. 11: 12, 13.
91. Zech. 12: 10.
92. Zech. 13: 7.

6. The Utterances in the Gospels in Regard to the Sufferings of Christ.

93. What is the significance of John 10: 11?
94. Of Matt. 20: 28?
95. Explain more fully Mark 10: 45.
96. What is the meaning of **lutron**?
97. Explain **anti** and **huper**.
98. To whom was the ransom paid?
99. What do we learn from Matt. 26: 28?
100. Why did the offer and sacrifice require that blood must be shed?
101. What is the correct translation, **testament** or **covenant**?
102. Discuss the correct reading of Matt. 26: 28.

103. Where do we find a description of the new covenant?
104. Of the old covenant?
105. Show that the blood was shed for all.
106. Show that the doctrine of the atonement underlies all the Gospel History.

7. *The Utterances of the Apostles with Regard to Christ's Sufferings.*

107. Summarize Paul's teaching.
108. Explain Col. 1: 19, 20.
109. Explain Rom. 4: 25.
110. Explain Gal. 4: 4, 5.
111. Explain Phil. 2: 8.
112. Show that Paul lays the greatest stress on the death of Christ for our sins.
113. Show that he emphasizes the cross of Christ.
114. What is the meaning of the expression, that Christ is the Passover Lamb?
115. Explain 2 Cor. 5: 18, 19.
116. Explain Rom. 5: 6—11.
117. Explain Gal. 3: 13.
118. Explain Rom. 3: 24—26.
119. Explain Eph. 5: 2.
120. Show that God the Father reconciles the world unto Himself in the Son.
121. What does Paul teach in the Pastoral Epistles concerning the vicarious atoning death of Christ?
122. What is the central thought of the Epistle to the Hebrews?
123. In what three points is the new covenant superior to the old?
124. Show that the author of the Epistle to the Hebrews lays stress upon the fact that our Mediator had a true human nature.
125. Explain Heb. 9: 14.
126. Show that Christ is absolutely a perfect High Priest.
127. Explain 1 Pet. 2: 21—24.
128. Explain 1 Pet. 1: 18, 19.
129. What do we learn from 1 Pet. 3: 18?
130. How does John present the doctrine in his Epistles?

131. What does the New Testament everywhere teach of Christ as our substitute?

IV. THE CHURCH DOCTRINE OF THE ATONEMENT.

132. Why was the Church slow in her dogmatic statement of the doctrine of the atonement?
133. Who developed fullest the conceptions of guilt and satisfaction?
134. On what did the **Formula of Concord** lay stress?
135. What is the tendency of modern theology?

1. The Ancient Church.

136. What was the teaching of the Early Church?
137. What distinction was drawn between redemption and atonement?
138. What was the teaching of Clemens Romanus?
139. Of Ignatius?
140. Of Justin Martyr?
141. Of Irenaeus?
142. Of Clement of Alexandria?
143. What was the general teaching of the Fathers?

2. The Church of the Fourth and Fifth Centuries.

144. What was the teaching of Gregory of Nyssa?
145. Of Gregory of Nazianzen?
146. Of Athanasius?
147. Of Augustine?
148. Of the later Fathers?

3. The Church of the Middle Ages.

149. Give an account of Anselm's great work.
150. State his theory of the atonement.
151. Wherein does the weakness lie?
152. Give an account of the **moral influence** theory of Abelard.
153. Of the teaching of Thomas Aquinas.

4. The Church of the Reformation.

154. Give the teaching of Luther.
155. In connection with what doctrine did our Early Confessors and Melancthon discuss it?

- 156. What two points did our Reformers emphasize?
- 157. How does the **Formula of Concord** emphasize the **active obedience**?

5. *The Teaching of the Lutheran Dogmaticians.*

- 158. What is the chief end of redemption?
- 159. What are the two parts of the priestly office of Christ?
- 160. Give the synonyms of satisfaction.
- 161. In what sense is the mercy of God ordinate?
- 162. To whom had satisfaction to be made?
- 163. Why could Christ, as the God-Man, pay an infinite price?
- 164. Why had both natures of Christ to participate?
- 165. Distinguish between the active and passive obedience of Christ.
- 166. Why is the believer accounted righteous?
- 167. Why does the believer obtain forgiveness of sins?
- 168. Show that Christ made a vicarious satisfaction.
- 169. What is the **real** object for which Christ made satisfaction?
- 170. What is the **personal** object?
- 171. What is the difference between merit and satisfaction?
- 172. What juridic shape did our dogmaticians give to the theory of Anselm?

6. *Further History of the Dogma.*

- 173. What is the first objection made by the Socinians?
- 174. Answer objection.
- 175. What is their second objection?
- 176. Answer objection.
- 177. What is their third objection?
- 178. Answer objection.
- 179. What is their fourth objection?
- 180. What is their fifth objection?
- 181. How do we answer this objection?
- 182. What is their sixth objection?
- 183. How do we answer this objection?
- 184. What is their seventh objection?
- 185. How do we answer this objection?
- 186. Give an account of the Governmental Theory of Grotius.
- 187. What difference between his view and that of the Socinians?

188. Define the mystical theory of the atonement.
189. What was Kant's theory?
190. What was the view of Schleiermacher?
191. Describe Hofmann's view.
192. Where do we find his view fully answered?
193. In what work did Ritschl present his view?
194. What is his teaching about **Werturteile**?
195. What is his theory of the atonement?
196. What does he deny?
197. What do the Ritschlians say of those who hold the orthodox view?
198. How would you answer Ritschl?
199. What four other objections may be made to his views?
200. What does Dr. James Orr say of his theology?
- 200a. Give a summary of the different theories of the atonement.

V. THE REGAL OFFICE.

201. What are the divisions of this topic?
202. Define the quickening.
203. Define the state of exaltation.
204. What are the four grades of exaltation?
205. What is the order of succession?
206. Between what two descents must we distinguish?
207. To what states do they respectively belong?
208. What two parts in the generic Hades?
209. Whither did Christ's soul go at death?
210. Show that this was the last stage of Christ's humiliation.
211. Explain Acts 2: 24.
212. To what descent does 1 Pet. 3: 19, 20 and 1 Pet. 4: 6, refer?
213. Define, in general, the Regal Office.

I. *The Descent into Hell.*

214. What passages refer to the descent of the soul of Christ at death?
215. What four passages refer to the risen Christ's descent into Hades?
216. To what do the two pairs of passages refer?
217. Translate 1 Pet. 3: 18, 19.
218. What is the argument of Peter?

219. What is the difference between the dative of the **sphere in which** and the **instrumental** dative?
220. Show that we ought to translate "by the Spirit" not "in the Spirit".
221. Show that the translation of A. V. **by which** is to be preferred to the **in which** of the Revisers.
222. Who descended?
223. Whither did He descend?
224. Explain the meaning of the Greek word here used for **preached**.
225. How does it differ from **evangelize**?
226. Show that it has no reference to **probation after death**.
227. Explain Col. 2: 15 in this connection.
228. What was the effect of Christ's manifestation to the Spirits in prison?
229. Explain 1 Pet. 4: 6.
230. What changes took place in the condition of the souls of the saints?
231. Explain Eph. 4: 8, 9 in this connection.
232. What does the Word of God teach concerning Paradise?
233. Where are the souls of the blessed dead?
234. Show there is no trace of the Roman Catholic doctrine of Purgatory here.
235. What is the teaching of the Early Church on this doctrine?
236. What is **Swete's** testimony as to the early date of this doctrine?
237. What is the view of Irenaeus?
238. Tertullian?
239. Augustine?
240. What does the **Heidelberg Catechism** teach?
241. What was Luther's teaching?
242. The **Formula of Concord**?
243. Against whose views was this specially directed?
244. What do our older Lutheran divines teach as to the time of the descent?
245. Who descended?
246. Of which nature is the descent predicated?
247. What was the object of the descent?
248. What was the nature of the preaching?

- 249. Why are the unbelieving of Noah's time mentioned?
- 250. What is the teaching of our later Confessional divines?
- 251. What views do our critical theologians take?

II. *The Resurrection of Christ.*

- 252. Define the resurrection.
- 253. Distinguish between the passive and active sides.
- 254. How do our older divines define the resurrection?
- 255. According to which nature did Christ arise?
- 256. What was the nature of the body?
- 257. What was the aim of the resurrection?
- 258. What were the fruits?
- 259. Show that it was the culmination of all miracles.

III. *The Ascension into Heaven.*

- 260. Why did Christ tarry on earth forty days, before His visible ascension?
- 261. Show that we are to regard the ascension as true and literal.
- 262. Who ascended?
- 263. Show that the ascension completed the incarnation.
- 264. What was the goal of the ascension?
- 265. Show that it was not mere disappearance or mere invisibility.

IV. *The Sitting at the Right Hand of God.*

- 266. Show that enthronement was necessary.
- 267. Show that His work was not completed.
- 268. What passages bear upon His sitting at the right hand of God?
- 269. What is the true meaning of the sitting?
- 270. What is the point of issue between the Reformed and Lutheran Churches?
- 271. Define the sitting at the right hand of God.
- 272. Illustrate from Scripture that it means the infinite power of God.
- 273. Show that it is the highest act of exaltation.
- 274. State the subject sitting.
- 275. Distinguish between sitting and reigning.

V. *Intercession.*

276. Why do we place intercession among the regal acts?
277. What distinction do we draw between implicit and explicit intercession?
278. Between general and special?
279. What do we learn from John 17?
280. What is the difference between the intercession of the Spirit and that of Christ?
281. How does Hollaz define intercession?
282. How does he distinguish between **general** and **special** intercession?
283. What is the ground of this intercession?
284. Show that He intercedes only for those living.
285. Show that He prays especially for His own.
286. Show that this intercession is not abject.
287. Show it is not merely interpretative.
288. Show that it is oral, expiatory, and effectual.
289. Show that it will continue to all eternity.
290. How does Quenstedt distinguish between the intercession by the Spirit and by Christ?

VI. *The Kingdom of Christ.*

291. What was the type of this kingdom in the Old Testament?
292. What is the New Testament teaching?
293. How has this kingdom been divided?
294. Give a general definition of regal office.
295. How does Quenstedt define more explicitly the regal power?
296. Show this office is three-fold.
297. Why is this division?
298. Define the kingdom of power.
299. Who are the subjects and what are the regal acts in the kingdom of grace?
300. What is the instrumental cause used?
301. Show that the kingdom of grace will pass over into kingdom of glory.
302. Define the kingdom of glory.
303. Who are the subjects and what the regal acts in the kingdom of glory?
304. When will this kingdom be fully unfolded?

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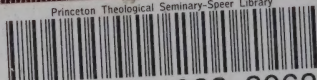
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